
Children of Abel

The Trial of the Age of Aquarius

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Preface

Children of Abel, you have been given a choice, one that can only be made if you know what is right and if you know what is true. Your bloodline is of Cain, but your spiritual Lineage is of Abel who sacrificed his life to uphold his brother's God-given right to enact his free will.

There is a Primeval Wisdom that has existed for as long as wisdom itself. Secretly, good men and women have bonded around it for millennia, perpetuating its Mysteries. Drawing the jealousy of the gross witted, they gathered in the shadow of subterranean crypts, away from the all-seeing eye of their rulers. To enlighten their brothers and sisters, they hid the signs of the Primeval Wisdom in plain sight. They built pyramids to protect it and cathedrals to adorn it. They wrote poems and songs and embodied it in elaborate rituals proclaiming its eternal Truth. Though the cult of the Primeval Wisdom has always been a cult within a cult, the real temple, the Holy of Holies where it is contemplated in all its numinous glory has always been a secret place, deep within.

This secret that your Ancestors have been hiding cannot be taken by force, for it cannot be divulged. It is the Secret of all secrets, the Mystery of humankind. They who hold the Primeval Wisdom are crowned kings and queens of the Hidden Kingdom, a land that cannot be seized. Their claim to true

sovereignty cannot be denied; they have been brought face to face with their true nature.

When the rulers saw they couldn't take it, they tried to destroy it. But the Primeval Wisdom cannot die. Whenever the warrior kings destroyed one current, a new one was born. No knowledge was ever transmitted from teacher to student nor was any book passed from hand to hand. No amount of physical force could silence it, nor could any amount of intellectual deception stifle it. The Primeval Wisdom had always abided within. When it was killed, it resurrected, eternally perpetuating itself like ripples in Time.

The Primeval Wisdom had always abided within.

The cults of the Primeval Wisdom have left their footprint stamped all over your history, daring you to see it. Your scholars have unknowingly discovered scattered pieces of the puzzle, but only the Wise can see the entire image. It is elusive because it has many names. Some gave it no name at all and have forgotten it. Names are cultural knives that separate. The Truth was always there, since the origin, lying beyond the veil.

The Spirit

The story of the Primeval Wisdom begins in Africa, tens of thousands of years ago, where the first cults of the Spirit started to form. In the beginning was the beast, led by an atavistic instinct. By a miracle that remains shrouded in Mystery, the beast became self-aware. And so the Spirit manifested. From that moment in Time, the Spirit dwelled in the world of the living. The Spirit taught you who you were and your sacred nature was laid bare. The Harmony of it all was revealed to you and you became an active witness of Creation. You engaged with Nature in respect.

You became an active witness of Creation.

In the never-ending dance of life, death and rebirth, in the sacrifice of the hunt and in every berry you were provided, you saw the sacred. The numinous was ubiquitous. As the Spirit bewildered you in fascination, It inspired you to assign a soul to everything. Your scholars of today call it Animism (from the Latin *anima*, the spirit). The plants, the animals, the rivers and the mountains, all were endowed by you with a spirit

On Religion

Why ‘endowed by you’? Does it mean to say that there is no spirit in everything, no God? No, this isn’t what it means. It must be borne in mind that God and religion are separated by a chasm that can only be breached in death. Whether God exists or not, cannot be proven; it can only be believed, or known by personal experience. God is that which lies beyond. It follows that, by your very incarnation, you became a nexus of specificity and you severed yourself from the Absolute. You are the One in the many. This can only be undone by dying. That is why the atheist argument that God is a human invention is an untenable position. How can you invent that which lies beyond your ken? On another hand, religion is undeniably a human invention. Indeed, religion sitting within the realm of human culture is, in the form of words and myths, of beliefs and rituals, a veil covering the ineffable Truth.

You are the One in the many.

Here is another distinction that bears clarifying: religion and organized religion are not the same. In an argument against religion, any criticism of the Churches is a social criticism that doesn’t move the debate forward. Religion is a personal faith, while organized religion (the Churches) is the social expression of that faith. Carl G. Jung, made the case that, psychologically, adherence to a creed is a social matter that does little to give the individual any foundation. Only the personal faith can guide the believer towards self-realization. And therein lies the purpose of faith: personal growth. The Churches will only accept your individual quest for meaning if you surrender it

to their rules. As for science it won't even acknowledge the value of your inner quest, because it goes against their principle of objectivity. While they both have a valid outward purpose, neither organized religion, nor science is adequate to foster your personal growth. Only the meaningful contact with the Spirit can guide you, whether you see it as religious (speaking to an entity) or secular (speaking to apart of yourself). For the sake of clarity, the word spirituality will be used from here onwards to mean personal religion. A fitting word, it recognizes the prominence of the Spirit.

Convincing you that God exist, however, is not at all the purpose of this book. If you open yourself to the message presented herein, you will know, and belief will turn superfluous. The message merits being heard by all, regardless of faith, including atheists. Things might be said about God that offends the believer; the mention God might annoy the atheist. Let go of your culture. Listen to the story and by the end of the journey, you will understand the nature of the Spirit, no matter your religious predispositions or absence thereof. Surrender to the cosmic drama.

Myths

So it came to pass that the Spirit dwelled in everything. The spirit of the earth gave you berries. The spirit of the plains gave you aurochs to hunt. The spirit of the river satiated your thirst. The spirit of the sun lit your day and that of the moon pierced the mysteries of the night.

It is in the night that you gathered around a fire to tell stories and the first myths were told. In the darkest shadows

of the human *psyche* lie your fears and doubts. As stories of spiritual significance, myths helped humankind integrate the toughest challenges of a human life. It attempted to explain the unexplainable. Where do you come from? How was Nature created? What happens when you die? Those Mysteries were like ghost haunting you from the Underworld, from the Unconscious, from the unknown. Your new-found self-awareness made you realize the inevitability of your impending death.

When confronted with danger, the human *psyche* tells stories. It is a natural coping mechanism that you can even do in your sleep. When you are afraid, you unknowingly make contact with the Spirit, you reach within and ask for help. The Spirit always responds. The answers It whispers, you then translate into stories; for narrative symbolism speaks directly to the heart.

The Spirit always responds.

Your scholars today have found some of the early myths through phylogenetics, a field of study merging linguistics and genetics. Thanks to this wonderful discipline, stories from tens of thousands of years ago can be told today.

Among the myths that answered your deepest questions was the myth of the Immortal Man. It told of a time when humankind was eternal. It told of the moon, which, by the process of its cycles, governed the life and death of human beings. Sometimes the cycle was that of a mythical serpent shedding its skin. This African myth is one of the oldest known today, dating as far back as 70.000 years ago (and probably more). It is a reflex of a deeper Truth: you are immortal.

When mankind spread from the horn of Africa to the Near East around 50.000 years ago, new myths were told. In some, mankind emerged from a cave after a long journey through the Underworld. This would explain the cave art that resemble visionary journeys where abstract representation merges with figurative depiction of animals. The hunt narrated itself in the Cosmic Hunt myth (ca. 40.000BCE). The myth of the ferryman, guarding the passage to the Underworld helped cope with death (ca. 25.000BCE). Human life was dramatized and literally immortalized, allowing the Spirit to live on to this day.

Shamanism

If Animism was the religious belief of your Ancestors, Shamanism (in a loose definition of the term) was their spiritual practice. For thousands of years, you had made contact with the Spirit unconsciously. It guided your daily life, assured your psychological well-being and gave you a moral code. The Shamans, however, were the first to make the Call consciously.

The Shamans discovered magic, the art of active participation in Creation. The nineteenth century occultist Aleister Crowley defined magic as the art of enacting change according to will. By this broad definition, making art, having a child, convincing someone, building technology are all acts of magic. In other words, magic is the art of engaging with the world. It follows that, when faced with hardship or fear, the magicians never runs away, but, instead, confronts it. Any obstacle is transmuted into a challenge waiting to be tackled. And with every victory, the magician grows stronger. This is the fruit of magic: the power to overcome.

It is through magic that the early Shamans communicated with the Spirit, with their Ancestors and with the Nature that surrounded them. They journeyed into the Underworld and from the depth, brought back the Primeval Wisdom. Deep in the land of the dead, they learned how to keep their own alive. They became healers and teachers of their kin. Magic told them where to take their nomadic tribes, where to hunt, where to forage and how to understand the weather for survival. Shamanism was really not that different from your modern science; it was simply based on different principles. Shamans were role models of their community. They were the ones folks looked up to when confronted with hardship.

By descending into the Underworld, the Shamans braved the most formidable human fear: death. Through the Shamans, the Spirit taught the living to bury their dead. Various funerary practices were developed. Across the Levant Corridor for example, the living kept the head of their passed loved ones. Whether they venerated their Ancestors like divinities or whether their intention was simply to remember their dead is unknown. What it does show is a preoccupation for mortality and respect for those who came before them.

The Spirit taught the living to bury their dead.

Harmony

Human societies gathered around common beliefs and values. They developed rituals, symbolic social behaviors encouraging cooperation. The early rituals, both social and religious, constituted the bond that fostered stability in human society. Ritual gave birth to organized religion. It allowed the first

THE SPIRIT

men and women to embody their values. Rituals actualized myths; myth dramatized rituals. One fed into the other, binding communities.

Though each tribe developed its own religion, most lived in Harmony with one another. When tribes merged, they integrated their respective beliefs into one harmonious whole, even in the case of an invasion. It would happen, when the environment became hostile and the food supplies became scarce, that a group would conquer another. For the conqueror, it appeared easier to include the beliefs of the conquered. It encouraged the people's compliance. Those early communities were small enough that discord remained contained. Human cultures, archaeology shows, recognized the importance of the individual in a variety of ways, from decoration of their habitations to cosmetics and jewelry. It was well understood that the purpose of a community was the health of the individual and the well-being of the group as a whole.

Tribes formed not only based on bloodline, but more commonly based on affinity of ideals and beliefs. Out of Harmony, culture, the social expression of belonging, emerged. It coalesced in human society to make sense of the Spirit, which became personified as the Ancestors. A culture could span thousands of kilometers. Their people spread and assembled according to the seasons, social norms and religious rituals. Human beings traveled much more than you do today in your current sedentary life-style.

It has been a long held view that your Ancestors at that time were primitives. While it might still be a common view among lay-people, anthropological study and archeological evidences indicate that hunter-gatherers had a social and

political maturity that likely surpassed your own. Your current ideal of progress blinds you to your ancient truth. There was a time before industry, when you had a very different view of social interaction, individual responsibility and governance. It was culture that inspired your social behavior. You would periodically interrupt your nomadic life-style to assemble at cultural centers of which but a few are known to you today (Gobekli Tepe in Anatolia, Stonehenge in the United Kingdom or Nabta Playa in northern Africa for example). During those seasonal gatherings you would engage in rituals, exchange knowledge or simply catch up with old friends.

In that age that could be characterized as a Golden Age of the Spirit, at the risk of sounding utopian, you were socially and spiritually autonomous. At least most of you were. It was a time of audacious social experiments, facilitated by a sharp political awareness. Imagine thousands of nomadic tribesmen and tribeswomen gathering once a year in a cultural center where they would live a sedentary life for a few months, before spreading in the wind anew. Harmony lasted for tens of thousands of years. It is only relatively recently that you completely abandoned that social order. As for your ideal of industry, after a mere two hundred years, it is already collapsing. How could the modern system of governance, as weak as it is, be so widely accepted? What happened that led your Ancestors to break the Harmony? The answers are written in the sand.

The Near East

Politics is the affairs of the living, but this story must talk of power and how it corrupts one and enslaves the other. Without political awareness, you would be ill-prepared to face the globalized world you live in. The word politics come from *polis*, the city.

Cities

It is often assumed that cities formed around agriculture, but that isn't true. The domestication of plants had existed for thousands of years before becoming accepted and relied upon by human societies. It is also often assumed that cities were built by kings, but that isn't true either. Most cities predate their dynasties by a few centuries. Why then did you decide to live together? It seems you did so simply because you like to socialize.

Most early cities organized themselves around social interaction, rituals and common means of sustenance. This didn't necessarily imply a political organization under a ruler. As a product of social interaction, political power manifested

itself in two forms: strength and access to knowledge. The former was yielded by warrior kings who ruled with their army, the latter, by priests who appoint themselves as guardians of knowledge and ruled through their administration. Early cities could house thousands of people with neither a king nor a formal administration. Even when living in vast cities, people would simply cooperate in small quarters of a few dozen houses. However, in some cases, power, in either of its two forms, strength or access to knowledge, inserted itself in the affairs of humankind.

The Mother-Earth Goddess of the Farmers

In the south of what would later be known as Mesopotamia, the land between the Tigris and the Euphrates rivers, in about 5.000BCE, the city of Uruk was founded. For its first 3.000 years it wasn't governed by a singular ruler, but by a cast of priests. Habitations were built around the central temple which acted as a hub of cooperation. They worked the produce of their crops, manufactured pottery and other artifacts. It must have looked more like a busy workshop than a temple.

To make sense of the social organization, out of the *psyche* of the people of Uruk was born Inanna, the goddess of fertility. Just like the world full of spirit of the Animist justified their natural life-style, Inanna, guardian of the crops, justified cooperation around agriculture in the city temple. The priest wrote poetic hymns for Inanna, that they recited in rituals, thus gathering the people of Uruk around an ideal.

And so the gods and goddesses were born naturally out of the Unconscious mind of humankind as Archetypes that would

guarantee that the mental image of the world fit Reality. This doesn't imply that the gods didn't exist, but that the image of the gods and religions veiled the Truth hidden beyond.

In Uruk, the forces of Nature of the Animists erased themselves in favor of the ingenuity of human beings and the Spirit was replaced by anthropomorphic deities. Uruk is only an example, of course, and Inanna wasn't the first goddess. In fact, anthropomorphic deities had existed for thousands of years. The story of Uruk, however, illustrates perfectly well the psychological process of justification of Reality by a myth.

The citizen of Uruk, organized around agriculture, often came to a problem: the lack of arable land. The only solution was for them to spread, so they did. They sent priests to the nearby cities with the mission of convincing their inhabitants to adopt their life-style. They conquered, not with strength, but with knowledge. The new cities developed their own gods, justifying the particularities of their own life-style. Each new god or goddess would be integrated into a harmonious whole slowly forming a full pantheon.

The world only exists when perceived by you. Reality is an image of a world that lies forever beyond your ken. Creating a mental model of the world that fits the Reality of the senses is an age-old psychological mechanism of self-preservation. You do it all the time. And when the world itself doesn't fit, you justify it by any means necessary, lest you fall into an emotional crisis. This coping mechanism is the source of all human discords. The only reason you argue is to convince the other side that your mental model of the world is correct. Every single one of your arguments is based on this principle. And if this is true on a small scale, it is easily imaginable how organized religion

can shape entire civilizations. On a macro level this engenders culture, that is, a collective mental model of the world.

Reality is an image of a world that lies forever beyond your ken.

The Bull Storm-God of the Hunters

To the north, around the Black Sea, were hunters of aurochs. Facing those formidable forces of Nature confronted the hunters with death itself and surviving the hunt made them feel immortal. The god justifying their social order was the bull storm-god, the power of Nature, symbol of virile strength. The strongest among hunters was revered for having felled the most fearsome beasts. He was a hero who defied the bull storm-god himself. He was the like of the gods. Such a hero was seen fit to rule, through strength.

Oral tradition celebrated the heroes of the hunters in myths. As a natural consequence of this cultural behavior, memory was sacred. They developed spiritual practices to train their memory. They would visualize their own mind as a memory palace in which each room contained memories tied to a specific topic. Any time they wanted to remember something, they would enter the corresponding mental room. Through this memory practice, the hunters honored their heroes' stories and passed them down from generation to generation. The myths of the heroic cupbearers of the gods who feast in Heaven lived on and they are now entrusted to you.

Their penchant for violence sometimes led the hunters to conquer, as a way to honor their god in battle, much like the people of Uruk honored their fertility goddess in plowing

the field. As they spread, they incorporated the gods of the conquered into their own culture. It was simply the pragmatic thing to do. It encouraged the docility of the newly conquered people. Pantheons were born.

Pantheons

The admittedly simplistic depiction of these two cultures, the hunters in the north and the farmers in the south, illustrates the birth of gods (around 7.000BCE maybe earlier) as justification of a social order. The two cultures weren't that different, all things considered. They shared their founding myths as well as their pantheons. Both the north and the south venerated the mother-earth goddess of fertility as well as the bull storm-god of virile strength. They also shared their proclivity, as they expanded, to incorporate new gods into their pantheon as a means to maintain social order. Where the Animists integrated new spirits seamlessly, the world being filled with souls, the new gods of a pantheon required more conscious thinking on the part of the rulers, be it a hunter king or a priesthood of farmers. Myths were rewritten to serve the interests of the rulers. Rituals were adapted to fit the sensibility of every one. The Primeval Wisdom was wrapped into a different cultural veil and Harmony was maintained.

What was the difference between the spirits of the Animists and the gods of the pantheon? Animism was as concrete as religion could be. It was the belief that there was a spirit in every tree and every thunder clap. The gods of the pantheon brought Animism to a higher level of abstraction. Every tree was the earth goddess of fertility and every storm was the ire

of the storm-god. The pantheon was a centralization of divine power. When political power grew more and more centralized, your society became more and more abstract. Pantheons had to arise to explain the changes. You needed a new myth to justify the new social order.

Anunnaki

As the Spirit was replaced, the polytheistic cultures had to find a new place for It, lest they betrayed their own people's belief. The Spirit was personified, like the other social complexes, sometimes as a group of deities, reflecting the Animist thought that everything had a spirit, or sometimes as a singular god, reflecting the new thought that natural and social phenomena were governed by anthropomorphic deities. The Spirit wasn't destroyed, but transformed and integrated into the ever-changing human cultures It had found Itself entwined in. The Spirit survived in human culture by inserting Itself into a cult within a cult. It was given new names. The Babylonian culture that followed Uruk gave the Spirit the collective name of *Anunnaki*, the sons of heaven and earth, from Anu, god of Heaven and Ki, goddess of the Earth. The Spirit has no name but the one you give It. *Anunnaki* sounds a lot like a name humankind could have given to itself, living between the skies and the bowels of the earth. The *Anunnaki* were so named because they were the mediators between the gods in Heaven and humans on Earth.

The Spirit has no name but the one you give it.

The founding myth of the Babylonians was the Enuma Elish. Likely written around 2.000BCE, at a time when they were replacing the Sumerian, the Enuma Elish was a myth that justified a new social order. In Babylon, any social change was backed by a set of Laws that their rulers received from the gods (a process immortalized in the Code of Hammurabi for example). In Enuma Elish, the fate of the Spirit was told.

The *Anunnaki* had been birthed by the gods to assist them in creating the world; they were mediators and builders. Their divine mission accomplished, the *Anunnaki* were tasked with assisting humankind in building the city of Babylon. They taught Babylonians how to make bricks and how to build temples to their gods. The tale was immortalized in clay tablets, illustrating the sanctity of memory.

Older than the *Anunnaki* were the Ancestors of Enlil, the Babylonian Divine Ancestors. Dating back to around the third millennium BCE, they were traditionally paired in divine couples, forming a marriage of the opposites. Those gods' powers put together constituted the totality of Creation, they were that out of which everything had emerged. More importantly, they were the Archetype of the old gods, the ones who had been replaced. In the mind of the Babylonians, they symbolized the old ways. Accordingly, they were associated with the Underworld.

In all these cultural features, both the *Anunnaki* and the Ancestors of Enlil exemplified the Spirit, the selfsame that the Animists saw in everything. The Spirit was integrated into the pantheon as the Divine Ancestors living in the Underworld.

Primeval Gods

In Anatolia, the Hittite wrote the Song of Going Forth. Just like the Enuma Elish, it was their Creation myth and just like its Babylonian counterpart, it appeared to establish the same paradigm shift. Before relating how the bull storm-god Kumarbi came to power, the Song of Going Forth, interestingly opened by naming a series of deities to whom the Song seemed to have been addressed. It appeared to remind the Spirit that the bull storm-god was Its new ruler. The group of deities was known to the Hittites as Primeval Gods or the Ancestor Gods. The Song of Going Forth explained how the direct predecessors of the storm-god were replaced one by one by their respective cupbearer. These heroes who drank with the gods had become gods themselves and took over Heaven. The last of the series was, of course, the storm-god Kumarbi himself, who put an end to the rebellious trend by going back in time to generate Creation anew.

The Hittites didn't invent this myth, but received it from their Ancestors the Hurrians. In fact, the tradition of writing myths in songs and singing them in rituals was a tradition that had been transmitted to them by the Hurrians. They were remnants of an older tradition of praising the heroes of old in songs.

Certain rituals of the Hurrians were dedicated to the Primeval Gods such as 'The Song of Invocation of the Primeval Gods'. To perform the ritual, the priests dug a hole towards the Underworld from which they invoked the Primeval Gods. In accordance with their role of mediators, the Primeval Gods would assist the Hurrians in blessing a new house or in witnessing the signing of a contract. This ritual was often employed to frame legal matters. It wasn't usually performed

in a temple or in a specific cult center (with some exceptions such as the site of Urkesh). In other words, the rituals of the Primeval Gods were not operated based on a city-wide order, but on behalf of the people. Of course they were still performed by priests who, as the guardians of the rite, held the power of knowledge.

The Mysteries of the Hurrians and their invoking of the Primeval Gods are yet another trace of the Spirits of the Animists incorporated in a pantheon, a cult within a cult. They share the same traits of living in the Underworld and serving as mediator between deities and mortals. Clay tablets found in Hittite archaeological sites show that the Hittite themselves compared the Primeval Gods to the *Anunnaki* of Mesopotamia. The origins of the Hurrians and their songs are hard to ascertain with precision, but they probably sprung from northern Syria. Though this is as far as this trail can be followed, more paths are left to explore.

The Luwians, living among the Hitites in Anatolia venerated a peculiar deity: the Sun Goddess of the Earth. Her name alone reveals a seemingly contradictory attribution of both the Sun (the Father figure) and the Earth (the Mother figure). This particularity of hers was only uncommon when compared to the later pantheons, but to the Animists who came before, the Spirit was in everything. The Sun Goddess of the Earth was both the Earth and the Sun precisely because, like the Primeval Gods of the Hurrians, she was the Spirit. She symbolized the entirety of Creation in a marriage of the opposites.

The rituals of the Sun Goddess of the Earth were usually magical in nature as opposed to purely religious, which would

make them practical and intertwined with the daily life of the Luwians. The magical operations were performed in a pit symbolizing the Underworld, the Sun Goddess of the Earth's dominion. The priest would feast with the gods: break bread, raise a cup and drink the gods in the form of wine.

In the cities where the cult of the Sun Goddess of the Earth was important such as Zippalanda, she was usually standing alongside the storm-god as the city guardians. Why the Luwian chose to integrate the Spirit as a single deity, as opposed to a group, like the Hurrian or the Mesopotamian had done, is hard to tell thousands of years later. As for where they came from, the Luwians and their cults probably originated from Thrace.

Rp'um

In the Levant, the Canaanites wrote their myths in Cycles, much like the Hurrians wrote songs. In the Ugaritic religion, Cycles were an oral tradition that eventually came to be written down for posterity. They relied heavily on dialogues as a narrative method, which inspired the narrative format of the sacred texts of several later cultures.

One of the foundational religious texts of the Canaanites was the Baal Cycle. The details of the story aren't particularly relevant here, other than the fact that Baal was the Ugaritic storm-god. Towards the end of the story is where things get interesting. The Baal Cycle tells of Shapsh, a sun goddess of birth, fertility and magic, who descended into the Underworld to negotiate a peace agreement between Baal, the god of Heaven, and Mot, the chthonic goddess of the Underworld. In other words, she served as a mediator between Heaven and Earth. The

text also mentions Kothar, the god of artisans and builders. But that isn't the end of the Mystery. The Baal Cycle introduced a new yet familiar figure in its final lines: 'Shapsh sends the *Rp'um* down to you. Shapsh sends down to you the divine beings. Your community are the gods; the dead are your community. As for Kothar: he is your magician; Hasis is your enchanter.' This confirms Shapsh was the divine mediator between heaven and earth, yet it also brings something new: 'Shapsh sent down the *Rp'um*'. Who were the *Rp'um*?

To the Canaanites, the *Rp'um* were semi-divine Ancestors inhabiting the Underworld. Sometimes characterized as incarnate and sometimes as disincarnated, they were considered both divine and human. They were depicted as giants and as heroes to whom were offered bread and wine, so they could feast with the gods. In fact, much like the cupbearer heroes of the hunters, they were specifically said to drink the gods.

There was an entire Ugaritic Cycle devoted to the *Rp'um*, of which only fragments remain. The name *Rp'um* may be interpreted as 'to heal'; they were invoked in healing magic rituals. Often referred to as brothers, sons or grandsons, they evoked a permeating sense of family and ancestry. They were sometimes called the sons of El (chief god of Canaan). When invoked, they travelled from the Underworld to the land of the living on chariots for three days.

Heroic figures, the *Rp'um* might have been actual people of flesh and bones who would have likely performed extraordinary feats in a distant past. One trail traces the *Rp'um* to Ditanu, the Shaman leader of a nomadic tribe from Bashan (modern day Hauran, which spans over Syria, Jordan and Lebanon). Ditanu was sometimes called 'the healing god', which would be an appropriate moniker for a Shaman leader. The name Ditanu

might have an Akkadian etymology, meaning auroch or bull. It is probable that there were several Ditanu across history, but the Babylonians mentioned a Ditanu as member of the dynasty of Hammurabi of Babylon. He was remembered as the sixth in line of the seventeen kings at the beginning of the Assirian king-list and was said to be 'living in tents' (in other words, nomadic). Ditanu was treated as a deity and was even invoked in *kispum*, the Akkaddian funerary rites.

The Ugaritic Religion of the Canaanites drew a different picture of the integration of the Spirit in a pantheon. The mediators between heaven and earth were no longer a group of deities or a singular god or goddess, but half-human, half-divine heroes. Even though they resided in the Underworld, the *Rp'um* were close to the living; they were incarnate entities walking among humankind. Some of them were even remembered by name.

Otherwise diverse cultures of the Near East had in common a psychological shift that crystallized in their myths at a certain point in time. When society organized itself around more abstract principles of power, the Spirit of the Animists had to leave room for a pantheon of gods. The people were no longer dependent on Nature, but on other human beings, such as priests and kings. Consequently, the Spirit was humanized in form and abstracted in function. Through conscious efforts, the pantheons were brought to include the Spirit in various forms: a group of deities such as the *Anunnaki* or the Primeval Gods, a singular god such as the Sun Goddess of the Earth and finally semi-divine heroes such as the *Rp'um* of Canaan. While your rulers repelled the Spirit further and further, your mental representation of the Spirit became more and more human.

THE NEAR EAST

You brought the Spirit from Heaven, closer and closer to Earth.

Tracing the origin of this paradigm shift is practically impossible. Some trails lead to Bashan, in the Near East, but they unfortunately go cold. In another time and another place, another tribe leader made a name for himself as the messenger from the Underworld, in Egypt.

Asar

The traders of the Levant travelled to Africa, around 5.000BCE, through what would later be called Edom, down to Sudan and the Egyptian Nile valley. They brought agriculture with them. The Africans, however, seldom domesticated crops until the Nile became more stable in its flood cycles and, instead, decided to rely on cattle herding. They did perpetuate the knowledge of agriculture for centuries, yet they didn't rely on it as a stable source of sustenance. As a matter of fact, when they finally did, it wasn't strictly for sustenance, as will appear clear soon.

No culture in history has ever been as obsessed with the dead as the Egyptians. Africa was the birthplace of Animism. One particularity of the African culture of Nubia, Sudan and Egypt was the importance of the body. Cosmetic paraphernalia, preservation of dead bodies by way of mummification, elaborate tombs holding the body of the dead as well as temples around the country holding pieces of the body of the god of the Underworld (like relics if you will) all attest to that cultural fascination for the body. As early as the Neolithic period, the Egyptians had already mastered aromatics and oils to preserve

the body of the deceased forever. Archeologists have found traces of burial dating as far back as 3.500BCE in the valley of the Nile. The discoveries in those tombs suggest rituals involving leavened bread and fermented wheat beer offered to the deceased who were feasting with the gods. It is only around this time that wheat farming became a stable habit, not for the sustenance of the living, but for the sustenance of the dead.

Egyptian funerary customs were preserved in the Book of Going Forth by Day, known today as the Egyptian Book of the Dead. Painted on tomb walls and coffins, it related the rites of passage of the soul into the Underworld. Under King Semti (4th king of Egypt, ca. 3.000BCE), some unknown event must have taken place which gave rise to this ritual. Its first written records date from a few centuries later, around 2.500BCE. At the time, the central deity was Ra, the sun god, because power was in the hand of the priesthood of Heliopolis, the city of the sun. However, another god seemed to be lying in the shadow cast by Ra, at the heart of the funerary rites, a cult within a cult. This deity was most likely much older. His name was Osiris, god of the Underworld.

Osiris, arose out of Animism and the cult of the Ancestors, spreading from the south and rising in power in the Egyptian pantheon. In his simplest and most ancient form, the deity Osiris was a king who discovered a passage from the land of the dead to the land of the living. The myth was wide-spread during the Ist dynasty. Known as the Chief of Amenti (the Egyptian Underworld), he might have been a human king who, after his death, became a legend. If that theory proved to be true, his tomb could possibly be found in Abydos, in the south, where a shrine of Osiris existed in the Ist dynasty. It was the closest

to his origin as can be ascertained. Osiris taught his people of their divine nature, preached that reincarnation was achievable by anyone who lived a life of Truth-Speaker.

Osiris is the Hellenized name for the Egyptian *Asar*. The meaning of the name is lost, but it seems related to the throne and most translations more or less portray him as a king. He was later the symbol of the pharaoh, the human god. Being a man, Osiris understood mortal needs and helped the living with his magical powers, in this world and in the next. He became the father of the souls of humanity. He was the Spirit. When Osiris' cult spread throughout the country, he incorporated the attributes of the gods he replaced. On occasion, Osiris was called the Bull of Amenti and was also associated with the word that creates the world, the Logos. Osiris was an emblem of everything. He was the god personifying the Spirit of the Animist religion that preceded him. But who was Osiris? What were the myths revealing about him?

In the Egyptian myths, Osiris was a half-man, half-god being who married his sister Isis. He loved humankind and taught them out of cannibalism; he gifted them the law, the agriculture of wheat and the brewing of wheat beer. He was said to travel around the world to teach humankind. His brother Set, being the god of chaos and disorder, resented him. One day, he trapped Osiris in a box and sent him floating along the Nile River. When Isis found the box, Set rushed to take it from her. He opened it and cut Osiris in pieces, hoping he would never return. But love pushed Isis on a quest to gather the scattered pieces of her deceased husband. Once she had made Osiris whole again, his soul became immortal and Isis buried the pieces of his physical body in individual tombs. Horus, under

the guidance of Thoth and the assistance of Anubis, operated a magic ritual to communicate with the soul of his father, Osiris. Horus was encouraged by Osiris to fight Set on his behalf. A divine battle broke out and Horus won. Order was restored. Or so the stories go. Osiris was a human-god who sacrificed himself to remind human beings of their immortality. Osiris was the Spirit. His son Horus was taught by Thoth how to make the Call, so he could find the path of Righteousness that would bring order to the land.

Under the cult of Osiris, the living were thought to be born from Venus, the Morning Star, and would travel to the belt of Orion upon their death. In the Egyptian sky, the constellation remained visible throughout the year, making it a symbol of eternity. In the Underworld, the dead would have to answer specific questions to Osiris to prove that they were worthy of eternity. Those questions were committed to memory, but they were also written on the walls of the tomb, among the Book of Going Forth by Day. The Egyptians saw the earth as the antechamber of the world of the after-life, their eternal resting place. For thousands of years, the Egyptians have kept a consistent record of life after death. Some of them must have known. Some of them must have experienced death while alive.

At the source of the Egyptian pantheon, Amen-Ra had birthed Creation. As the One God, he never had any humanoid representation. Amen-Ra had no interest in human affairs, so the other gods managed the earth and mankind in his place. The gods were entities who appeared on earth, but they were divine. Among the gods, the one who was the closest to mortals was Osiris, who, unlike Amen-Ra, cared for them. Being the creatures of the divine, human beings had access to magic,

the art of enslaving the gods to do their bidding. This might seem irreverent, but the Egyptian morality system saw nothing wrong with it. Their singular view on reverence to the gods made them masters of the magical arts, unparalleled in history.

The origins of the state in the modern sense of the word can be found in Egypt. Even though the Egyptian society was ruled conjointly by the priests and the pharaoh, there is no doubt that the priest had all the power. The pharaoh was dependent on them, because they made him divine. The priests also guaranteed the pharaoh's immortality. They were the ones who would conduct the rite of passage into the Underworld after the pharaoh's death. They ruled by the power of access to knowledge.

An attempt to overthrow the priest was made by pharaoh Akhenaten in 1.356BCE. Akhenaten instituted a religious reform that banned the worship of the gods of the pantheon in favor of Aten, the One God. He rewrote the myths to favor his personal interests and within a few years, the temples were closed and the priests lost their status. Not only did Akhenaten institute a single God, but he forbade any one to worship that God. He alone was fit to speak to Aten. He appointed himself as mediator between God and mortals. Replaced, the priests were left without power at all.

The political system of the time, under the signs of centralized power, implied a new religion, one that would better represent the social order of the period in the *psyche* of the people. The pantheon was fused into a single God, just like political power was fused into a single man. The pantheon became even more abstract. The gods stopped representing the many forces of Nature. They were swallowed whole by one single God that

the people weren't even allowed to worship. Animism had been fused into polytheism and polytheism into monotheism. Even in such a prototypal shape as Akhenaten's reform, monotheism destroyed everything for the sake of Oneness. When the rule imposed a single God, there was no place for any other. Harmony was broken by unity.

The two concepts of Harmony and unity are often misunderstood as meaning the same thing. In truth, they are not only different, but opposites. One cannot exist alongside the other. Harmony embraces all particularities, while unity erases individuality to form one monolithic block. Unity is a value worth pursuing only when it pertains to the individual. The lessons of life lead you towards becoming a unified whole, a completed being, just like Osiris' body parts had to be gathered for him to become immortal.

Think of your family. Is it organized around principles of unity or Harmony? Is a family a solid unit or is it a melting pot of personalities? Do you want your children to be who you think they should be or do you want to foster their individuality? Of course, a family has rules, but only rules everyone agrees upon, understanding them as guiding principles that benefit the group and the individuals composing the group. As a parent, you want to remain a hidden guiding hand in the life of your children so that they can learn, grow and become whoever they want to be. If you were to impose a set of hard rules on your children, their growth would be stifled. Unity would rob them of their freedom to make mistakes and learn. Their personality would be lost in the whole. A family is founded on principles of Harmony, not unity.

The gods once appeared to erase the Spirit, because priests

had appeared to erase individual sovereignty. Likewise, the One God appeared to erase the gods of the pantheon, because one king had appeared to erase the priests. Myths justified the social order of the time. When Akhenaten imposed one God and one ruler, he denied his people freedom. Centralized power necessarily implied the destruction of the individuals that composed the whole. He could only impose one God by destroying the pantheon. The Spirit was forced into hiding and this time, so were the gods of the pantheon.

For the Egyptians, the transition from Animism to polytheism took the shape of a multifaceted entity that was at once a god and a semi-divine hero. Osiris represented all the familiar themes of the Spirit: the Underworld, confronting death to become immortal, teaching mankind, serving as a divine mediator and magic. The Spirit was only threatened by one thing: unity. The self-same centralization of power that had birthed the pantheon evolved into monotheism as a reflex of a new social order of absolute power. And unity erased Harmony.

This wasn't the first nor the last time monotheism would emerge out of the *psyche* of humankind. In fact another religious myth of major historical significance extirpated itself from the very land of Egypt.

Bene Elohim

In the north-eastern part of Egypt, in the regions of Edom from where the farmers of the Levant had brought agriculture to Africa, a deity was revered that went by the name of Yahweh. It is from the Edomites pantheon that the Israelites inherited their God. Similarly to what was attempted before in Egypt, Yahweh would later develop into the One God.

Israel means ‘they who fight with God’. The meaning of the word became cemented in the story of Jacob who, jealous of his brother for having received God’s attention, demanded to be blessed too. In a dream, Jacob and God engaged in a fight at the issue of which God yielded and granted Jacob his wish. He blessed him with a new name: Israel, ‘he who fights with God’. This myth dramatizes how the people of Israel became the children of God who argued with Him until they grew mature enough to take care of themselves.

Before the writing of their seminal text, the Israelites were separated into the two countries of Israel and Judah. A king, backed by a bloodline of priest, sought to unite them and a monotheist myth emerged to justify it: The Torah. The centralization of power so imposed included one book of Laws, one king for the two kingdoms and one temple in Jerusalem as

the exclusive place for the sacrifices.

The Myth of the Torah

The Torah was written by several successive authors. The one that Bible scholars call J Source was from Judah and wrote the oldest part (between 800 and 722BCE). Once read in isolation from its later additions, this book is very different from the Bible as you know it today. It reads like Homer and the mythemes it shares with the Sumerian Epic of Gilgamesh are highlighted. The story of J Source is a morality tale filled with deception. Its lead characters misbehave on many occasions. It is a drama that teaches forgiveness, weakness and how to move on. God is torn between justice and mercy. He can get angry, like a father with his children, but then He forgives and He too moves on. God's behavior is a reflex of humankind's.

In the beginning, God created Adam and Eve and told them they could do anything they wanted in the Garden of Eden except eat the Forbidden Fruit. By this simple remark, the author established the central theme of the entire story: free will and the morality system required to enact it. Of course, it was only a matter of time before Adam and Eve disobeyed and committed the Original Sin. A mistake, as is the meaning of the word 'sin' in the original text, is the cost of free will. Despite His children's mistake, God accepted their decision and forgave them. Deciding to go against the word of the father, however, had a consequence. The first human beings got severed from the womb and they were expelled from Eden. Sent to live on earth, they exercised their knowledge of what is right and what

is wrong. Adam and Eve, the first human beings, needed a father figure to teach them values to live by. Having eaten the fruit of Knowledge of Good and Evil, they were equipped to leave the divine cocoon of Eden and to go out in the world.

Mistake is the cost of free will.

On earth, they were faced with the same responsibility as their Father: to educate their children Abel and Cain. Before long, the children too made a mistake. Cain started a cycle of violence by killing his own brother Abel. God was angry, but when He saw that Cain understood what he had done, He forgave him. Afraid that the cycle of violence might continue, Yahweh placed a mark on Cain, preventing any one from taking revenge for the murder of Abel. This turning point was the moment when humankind started praying to Yahweh, to obtain guidance from their Father in discerning right from wrong. With free will, came the responsibility of making the right choice. Just like his parents before him, Cain had failed.

At the exact moment when humanity started praying to God to know right from wrong, the Spirit appeared. The Torah called It *Bene Elohim*, a strange name in many regards. The particularity of the J Source author is that they always called God Yahweh as opposed to the E Source author who called God *Elohim*. This specific moment in Genesis 2 is the only time the J Source used the term *Elohim*. In this context the word doesn't mean God, otherwise the author would have used Yahweh like they always had.

Elohim has a strange grammatical structure. It starts as the masculine singular and ends as the feminine plural. It means at the same time: god, gods, goddess and goddesses. It is

a symbolic marriage of the opposites that encompasses the entire divine realm: the Spirit. *Bene* meaning the children, *Bene Elohim* can be translated as the children of the god/the gods/the goddess/the goddesses. A simpler tentative translation could be the divine children or the divine lineage, in other words, the Divine Ancestors. Often interpreted as angels, they seem to indicate an intermediary deity or group of deities mediating between Yahweh and humankind.

As J source told the story, the *Bene Elohim* had children with human women. The divine children had joined with Mother Earth to give birth to the half-human, half-divine entities called the *Nephilim*. These were described as giants and men of renown, in other words, Canaanite heroes. The word *Nephilim* means ‘the fallen’ which might be confusing since they are said to be living on the earth. However the explanation is quite simple in the light of the Canaanites cultural habits: the fallen heroes were still alive on the earth, in the heart of men and women, who venerated them as Divine Ancestors. This section of Genesis 2 relates that human beings on earth worshipped their warrior heroes fallen in battle. The sin of Cain, for his descendants, had become worthy of worship.

Despite God’s mark on Cain, violence had kept spreading among the living. Yahweh decided to destroy his Creation and to start anew. One that was allowed to survive was Noah, who was spiritually mature and could tell what was right from what was wrong. In the new world, some of the *Nephilim* were still alive. From this point on the story clearly describes them as physical being with a new name: the *Rephaim*. They are none other than the semi-divine heroes of old that the Canaanites called *Rp’um*. The author even mentions some of them by name, such as Og of Ashtaroth. The reason why the *Rephaim*

were specifically depicted as physical beings will become clear momentarily.

A well-known part of the myth is the Exodus. It is not entirely a true story. Only a few Israelites were enslaved in Egypt. Most of them were already living in their Promised Land, Canaan. The reason why the author told the story this way is uncertain. It might be because Yahweh came from Edom in Egypt. A more probable reason would be to justify the conquest of a land they were already occupying.

The Exodus told of a journey of initiation marking the Jewish people's passage to adulthood. God assured Moses that he would bring his people to the Promised Land so long as they followed the Ten Commandments. Much like Adam and Eve before them, human beings were given moral rules to live by, this time by Moses, their lawgiver. The Ten Commandments presented humanity with a choice, an opportunity to exercise free will: they could follow the Ten Commandment or ignore them. The Jewish people proceeded to codify this moral code into Laws which they swore to uphold. This event is known as the Covenant of Moses. This is the true foundation of the Jewish faith. Then, God slowly erased Himself in favor of his prophet Moses in order to encourage His children to be autonomous and become the masters of their destiny. God accepted humanity's right to self-governance. This is at least true in principle, but that is not exactly what happened.

After having spoken directly to God on Mount Sinai, Moses, the mediator of God, became himself veiled. His own people couldn't recognize him. It was his turn to foster his people's autonomy. Right before the Exodus came to an end, Moses died, condemned to never see his Promised Land. His death led to the crowning of David as king of the Jewish people. David

was not a prophet, but a human ruler. God erased himself to foster His children's independence. God wanted human beings to become active participants in Creation. However, the myth doesn't grant the Jewish people self-governance. It gives them a ruler.

The author of the story was obviously a royalist who, through a sacred text, justified a social order centered on a bloodline of kings. As the Truth flowed through the flawed human author, it was interpreted. Some of the resulting sacred text is the genuine message of the divine; some of it is the product of the ego. If this robs it of its divine inspiration, then you have let reason blind you to Beauty. Isn't it a wonder that despite all the selfish interest of a human author, God's words still found their way to the believer's heart?

The Authors

The Torah is split between the importance of Moses and that of David, between the governance of the priests and that of the king. At the time, the country was split: Israel was the home of the Mosaic priests, and Judah, of the Davidic bloodline. The authors of the Torah rewrote the story to favor their own interests. Bible scholars called the first two authors J Source (favoring Judah) and E Source (favoring Israel).

On one hand, J source wrote the original story of the Pentateuch that led to the crowning of king David. On the other hand, E Source was in favor of the priests and included more laws and rituals (like the sacrifice of lambs) that would centralize power in the hands of the priests. He emphasized the role of Moses of whom he probably thought himself a descendant. The

pro-priests sentiment was shared by the later author known among scholars as P Source. He insisted on the role of king Hezekiah, who favored the priests and wanted to exclusively centralize the sacrifices to the temple of Jerusalem.

One of the latest authors, known as the D Source (because he wrote the Deuteronomy) penned the story of the Covenant of David where God decreed that David's bloodline would never be challenged (not even by God Himself). When Israel was eventually conquered and it became obvious that the bloodline of David had indeed been challenged, the Torah was rewritten. It's possible that the same author rewrote his own story, since this all happened over the course of a couple of decades. The Torah had to reflect the social order of the time. He added the theme of the exile, because after the conquest, the Israelites were sent into exile. He justified the breaking of the Covenant of David by retroactively altering the Covenant of Moses adding that anyone who broke it would be punished by exile. Thereby, he made it the fault of the people. The author would have you believe that it was the people who broke the Covenant of Moses, so God had no choice but to break the Covenant of David. The D Source went so far as to write that God sent them back to Egypt, where they were once slaves, as a punishment. This author had no love for his people. In his eyes, the people's sin was facilitated by Manasseh, son of Hezekiah, who had reverted his father's order and had reopened the temples of the gods of the Canaanite pantheon.

Bible scholars call the last author of the Torah the Redactor. To satisfy everyone, he split the stories of the Torah in pieces and wrote a new myth that included all voices. The Torah was rewritten several times to reshape history in favor of its latest author. It is a wonder that the current story still makes some

semblance of sense. And it is a mystery that its divine message remained so profound. The texts were often contradicting one another, but the Redactor combined them for the same reason J Source and E Source were combined: to please everyone. They understood the principle of Harmony; they just didn't want to extend the courtesy to the people they conquered.

Righteous Violence

By the time the Jewish people had arrived at the Promised Land, Moses was no longer with them. They only had their king to count on. This was the way chosen by the J Source to describe that the Jewish people had become adult and were ready for self-governance. The author still thought they needed a king, however. Who better than a king, approved and protected by God, could conquer the Canaanites. As demonstrated in the Baal Cycle, the Canaanite chief deity was the storm-god Baal. Yahweh too was a storm-god. The Israelite rulers wanted to replace the Canaanite storm-god with their own. They shaped Yahweh into a singular God whose supremacy could be threatened by no one. They killed the heroes of the Canaanites, the *Rephaim*, to establish the Davidic bloodline so that it could rule forever. Now, it appears clearer why the Torah represented the *Rephaim* as specifically made of flesh and bone, as opposed to disincarnate gods. You can only wage war against the living. But by killing the Canaanites, the Jewish king brought his people to kill their own family. He reenacted the curse of Cain and Abel on a national scale and dragged the Jewish people in sin. God forbade Cain for killing Abel and even gave him a divine mark that would prevent any one for taking revenge. Likewise, the

Deuteronomy specified that king David's bloodline would not be challenged (not even by God), even if one of the descendants misbehaved. The author covered their king's track using God's name.

The Torah establishes in the *psyche* of the Jewish people of the time the path towards their king's conquest of Canaan, their own land, and towards the plucking of their own roots. Mythical or factual, it equally justified (in the religious sense of the word, made just, Righteous) the massacre of their kin.

The history of the Israelites shows that they too sought to replace the old ways. Judaism portrayed the Spirit as the *Bene Elohim*, a mysterious group of deities of a similar nature as the Divine Ancestors. As divine mediators, the *Bene Elohim* mingled with human beings and brought them semi-divine heroes sometimes bearing the name of *Nephilim*, but more often called the *Rephaim*, who were none other than the *Rp'um* of Canaan. Where the Canaanites pantheon had integrated the Spirit in a somewhat harmonious way, the Jewish tribes treated the *Rephaim* heroes as enemies and justified their conquest and destruction with a monotheistic myth that suited the centralized power of the Davidic bloodline. The *Rp'um* were sacrificed, but the Spirit lived on.

Ancient Greece

The end of the first millennium BCE saw the rise of the Ancient Greek dominance in both power and culture.

The Greek Empire spreads to Magna Graecia, Asia Minor and even Egypt. The centralization of power, as with any empire, gave rise to unorthodox beliefs on the fringes, taunting the orthodoxy of the capital of Athens.

Sophia

It is in the Ancient Greek Empire that philosophy, the study of Nature and humanity's place in it, is thought to have been born. Modern philosophy defines itself as a rational inquiry, but rationality played only a part in its original method and intentions. Philosopher means lover of Wisdom, which is more than acquired knowledge. Wisdom is concerned with both knowledge and morality. The Wise knows what is true and what is right. To the modern eye, the first philosophers are characterized as pre-Socratic, as they came before Socrates. Mostly known through his student Plato, Socrates was teaching through oral tradition. He never consigned his views in

writing, so his philosophy can only be extrapolated from Plato's accounts. It is only with Plato and, later, Aristotle that reason took the center stage of the discipline.

The wise knows what is true and what is right.

Philosophy's contribution to the civilization of the Ancient Greeks was the study of Nature and the reflection on spiritual topics pertaining to humanity and its place in the Cosmos. The method of inquiry that they established was based on principles that would be characterized today as both spiritual and scientific. They proposed a study of the divine that wasn't solely based on contemplation and a study of Nature that wasn't solely based on reason. That is where they found their Wisdom lighting the path of Righteousness.

Often considered the first philosopher and one of the founding figures of Ancient Greece, Thales of Miletus was born in Anatolia around 625BCE. Among his contributions, he theorized the existence of a single substance as the basis of everything (*arche*) and thought it was water. This theory is the source of modern atomism. Thales is also believed to have brought Greece geometry and mathematics, which he might have learned from Egyptian and Mesopotamian architects. He was famous for his understanding of astronomy. Since it is unknown if Thales ever wrote anything, he likely taught his philosophy orally. Some modern scholars see Thales as one of the founding fathers of science or even reason, however, Aristotle once wrote that to Thales 'all things are full of spirits'.

In Thales' footsteps walked Pythagoras. Born around 570BCE

in Samos, an island off the coast of Anatolia, Pythagoras traveled to Croton, Southern Italy where he founded a secret community. Though shrouded in mystery, the mystical Order known as the Pythagoreans was famous. They lived a communal life-style organized by their own rules. The self-governed Order came as reaction to the social climate of their time. The family life they shared with their brothers and sisters mirrored the tribes of the Neolithic, who had once formed around common values and social ideals.

Oral tradition was important to Pythagoras to the point where he is rumored to have recommended a morning routine of memory exercises to the members of his community, a habit he owed to his Anatolian Ancestors. His insistence on oral tradition implies that, today, Pythagoras' views are only known from second-hand testimonies. Furthermore, his followers never took credit for their own discoveries and instead assigned them to their master. His followers never called him by his name; maybe they felt he had transcended their culture, so they called him 'divine man'. As a consequence, second-hand testimonies contribute little to the understanding of Pythagoras' philosophy.

According to Heraclitus Ponticus, Pythagoras defined philosophy, a word he likely invented, as the desire to study the 'intelligible property', that which is perceived by the senses. Humankind exists to observe the heavens. In other words, the object of Pythagorean philosophy was to study Reality.

Humankind exists to observe the heavens.

Famous as the most knowledgeable about the soul, Pythagoras believed in *Metempsychosis* or the reincarnation of the soul into

another body after death. The chosen body might be that of an animal, so his community refrained from eating meat. The precepts of the Pythagoreans were founded on Righteous living and they were ready to sacrifice their lives for their values. There is a legend that tells of a group of Pythagoreans who, commanded to eat beans (which were prohibited by their code) on punishment of death, stood by their values and died. The legend is most likely untrue, a caricature written to mock them. If mockery already reveals their feeble sense of morality, those critics knew little of the real responsibility imposed by a set of values. The Pythagorean views of reincarnation were that a Righteous living would shorten the cycle of death and rebirth, allowing them to join the gods in heaven for eternity.

There is a profound Mystery at the heart of the marriage of the opposites, right where they meet, revealed to the brave who transcended both the attraction of one and the aversion of the other. Only there can be seen the beautiful in the ugly and the ugly in the beautiful. The Mystery witnessed, they both drop, as if they were conscious of their own inadequacy. The only thing that remains is Silence.

There is a profound Mystery at the heart of the marriage of the opposites.

Pythagoras studied the movement of the stars and predicted the dance of the heavens by way of mathematics. He called it the Harmony of the Spheres. According to Philolaus, Pythagoras taught that Harmony was the result of the marriage of the opposites. In the Greek astrology of the time, there were seven heavenly spheres or planets in motion around the Earth: the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn.

They were held within the eighth sphere of the fixed stars, the constellations. Pythagoras believed that numbers were the founding principles of everything. The spiritual practice of mathematics and sacred geometry was the key to the secrets of the Cosmos.

Pythagoras' fame turned him into the hero of legends, a miracle worker, author of divinely inspired inventions. His influence lasted for centuries. His name, Pythagoras, could be fittingly translated as 'he who delivers oracles to the crowd'. He undoubtedly had the aura of a prophet.

A priest of Apollo bringing prophecy from the Underworld became one of the most influential early philosophers. His name was Parmenides, born in Velia, Magna Graecia around 540BCE of an Anatolian family. His religious occupation stood in stark contrast with the rationalist view of modern philosophers, which is why you probably never heard his name. At the time a religious philosopher was common. Parmenides' method of choice was incubation, a spiritual practice that brought him into a state of altered consciousness filled with dreams. Through incubation, he descended into the Underworld and brought back prophecies on behalf his sanctuary. It is possible that he learned this method from Pythagoras.

A member of the Order of Appolo Oulios, Parmenides was a healer. He was also involved in Velian politics. Much like Moses was for the Jews, Parmenides was a prophetic lawgiver. He was one of the priests of Apollo mentioned by Plato in *The Laws*, the enlightened prophets who passed down to humankind laws they received from Apollo. He was also described as a *Physikos*, which means one who studies Nature; it also means magician,

which isn't surprising given Parmenides' religious occupations. *Physikos* is the root word of the modern 'physics'.

It is through poems that Parmenides liked to communicate his ideas. In 'On Nature', which only remains in fragments, he used one of his descents into the Underworld as an allegory to describe his philosophy. It told of his travel on a chariot to meet Persephone, queen of Hades. The symbolism of his story hinted at a view of Reality that was twofold. The common everyday Reality was to him a world of illusory appearances, but there existed an ultimate Reality, holistic, true, still and eternal. The ultimate Reality of Parmenides was the absolute Oneness, the absolute Truth that sat out of space and time, right outside of human reach.

Magna Graecia was the home of another early philosopher, one who was above all a magician: Empedocles. Born around 494BCE in Sicily, Empedocles was renowned for his magic that he learned from the Magi of Persia. He was on a mission; he had transcended his human condition to heal humanity with his powers.

Like his teacher Parmenides had done before him, Empedocles transmitted his views in poems that only survived in fragments. *On Nature* and *On Purification* were magical poems structured in a way that reflected the Mysteries (more on them shortly). They spoke in symbols and enigma in an attempt to plant in the reader the seed of an inner transformation. They didn't teach; they initiated. Once their seed was planted by Empedocles, the work became the responsibility of the Initiate.

Empedocles' greatest contribution was the four elements, which he called 'roots', as the building block of everything: Earth, Water, Air and Fire. They are still used today as the states

of matter: solid, liquid, gas and energy. Outside of these four roots, Empedocles taught that nothing new was ever created. New things were only a reconfiguration of the preexisting four roots. The same theory is taught in chemistry classes today about the periodic table of the elements. The reconfiguration of the roots was governed, according to Empedocles, by Love and Strife. The world was created by a dance of attraction and repulsion. Love and Strife were the energies fuelling the Harmony of the Cosmos. As *Physikos*, Empedocles applied these principles to his study of Nature, from the movement of the heavens to the growth of plants and animals, from the macrocosm to the microcosm.

Empedocles associated a deity to each of the roots: Zeus to Air, Hera to Earth, Hades to Fire and Nestis (the Sicilian Persephone) to Water. By assigning them these specific deities, he turned the four roots into a quaternion of double marriage of the opposites: Zeus and Hera, man and woman, rulers of Heaven on one side and Hades and Persephone, man and woman, rulers of the Underworld on the other. The whole of Creation stood in between. As simple an idea as it seems, assigning a deity to the roots enriched Empedocles' theory with a profound symbolism that could potentially trigger a new level of understanding, beyond the intellect.

In his cosmogony, the world was born out of the fire of Hades erupting through the earth, an image that was imprinted on him by Mount Etna. Many Greeks at the time saw the volcano as the entrance to the Underworld, a place of paradoxes where the opposites melted together. A volcanic eruption was, to Empedocles, a symbol of Creation. The *krater* was the gate to Hades. Note that a *krater* is both the crater of a volcano and a ceremonial cup. The ones who told Empedocles this

eschatological myth were probably the Pythagoreans who lived in the same area at the time. To them, Tartarus, Zeus' prison in Hades, was the center of the Universe. Like the Pythagoreans, he also believed in the reincarnation of the soul and he was vegetarian.

In Empedocles' fragments, it can be read: 'you will bring back from Hades the strength of a man who has died'. Facing death and overcoming it while alive was a source of true power. Empedocles developed his own model of reincarnation. To him, human beings were originally *Daimones*, spirits of the Underworld, who at one point had committed a crime. As a punishment, they were incarnated on earth where they lived through cycles of death and rebirth until expiation of their sin. A Righteous living would shorten the cycles of reincarnations and once worthy, the soul was free to return to the original state of eternal divinity.

The concept of *Daimon* is worth studying closer. Well known to the Ancient Greeks, the *Daimones* were mentioned in the Theogony of Hesiod as spirits (minor gods) of the Underworld. They were spirits of Nature, chthonic entities who served as guides or as mediators between the gods and humankind. Some saw them as the human souls before incarnation, a view shared by Empedocles. After him, Plato popularized the *Daimon* as a personal deity, a guardian spirit assigned to every human being on the day of their birth to guide them during their life on earth. As you can see, the *Daimon* was a religious construct that had survived from the time of Animism. From Asia Minor, the land of origin of most early philosophers, the *Daimon* was brought to Ancient Greece.

Plato distanced himself from the early philosophers. Even

though his views were still too superstitious for modern philosophers, he summarized the natural study of the *Physikos* that came before him. He spent most the rest of his writing talking about politics. Like his predecessor Parmenides, Plato wanted to be a lawgiver. As his books demonstrate, he wasn't a mystic however. He had no access to the source of morality that Parmenides had. Plato had lost touch with the Spirit.

The skeptic academia founded by Plato had among its student Aristotle who was probably the one who definitely cut ties with the spiritual tradition of early philosophy. Aristotle silenced the Spirit and brought the age of reason that still is the tenet of academia today. Like his teacher Plato, Aristotle never had a personal experience of the divine, a fact proven by his exclusively rationalistic theories. Therefore he was hardly able to understand the mystics that were the early philosophers. He was a harsh critic of their contemplation. So much so that his history of philosophy didn't even mention Pythagoras whom he didn't consider a philosopher. Despite his biased views, modern scholars still accept him as an authority on 'pre-Socratic' philosophy. Consequently, modern philosophy has its foundations in sand.

Contrary to modern academic belief, the goal of the early philosophers was not to teach, transmit information, establish a doctrine or offer a rational explanation of the phenomena of Nature. Instead, their purpose was to expose the reader to the Spirit in a symbolic way hoping it would trigger a deeper understanding, beyond the intellect. That is why they either wrote poems or didn't write at all. They aimed at producing a genuine spiritual experience of the divine, a *Gnosis*. The early philosophers valued the study of Nature just as much as they

valued its contemplation. In their view, science was the study of divine Creation.

Modern day rationalists are tempted to believe that, like they would, the philosophers of Antiquity were trying to extirpate themselves from superstition. That line of reasoning is mere projection veering on rationalistic chauvinism. The early philosophers weren't reasoning themselves out of their beliefs. They respected the Spirit and their method of inquiry was a reflection of both science and spirituality.

Early philosophy, by bringing science and spirituality together, elevated the philosopher to a higher principle: Wisdom. The Wise knows what is true and what is right. If philosophy encompasses both science and spirituality, it places itself hierarchically higher than both those disciplines. Modern academia, limiting itself to reason in its method of philosophical inquiry, is usurping its place. The rightful order of the disciplines would encourage removing philosophy from academia and placing academia within philosophy, alongside spirituality. This can only happen if the scholars of today recognize that spirituality is of equal importance to their discipline, a paradigm shift that can only be initiated by them.

The early philosophers were polymath who found Harmony between science and spirituality. They studied Nature and they also developed their own cosmogony. They knew mathematics, geometry, astronomy and they also practiced magic. They were doctors and they communed with deities. Their whole life was a balancing act, a marriage of the opposites. Science gave them the practical method to distinguish between true and false in the outside world. Spirituality gave them access to the inner truth and the moral framework to distinguish between right and

wrong. They embodied a quaternion. Their study of Nature was their way of engaging with the world around them and of prying into the secrets of Reality. But their knowledge of Self guided their daily life with a reliable system of morality, justified by their belief in reincarnation for example, a cycle out of which they could free themselves by way of a Righteous living. They remain in touch with the Spirit. It made them sovereign and fit for self-governance.

Somehow the Spirit had found its way at the heart of early philosophy, veiling itself in the same cultural symbols as it had before. The cupbearer drinking with the gods in the Underworld lived on. The Harmony of science and spirituality seems to be their unique contribution. However, it is hard to tell if the early philosophers developed this method on their own or if they owe it to their Shaman Ancestors from Anatolia. The first appearance of the word *physikos* as the study of nature around the time of Parmenides and Empedocles seems to indicate that it was the philosophers' own contribution. Though proving a direct cultural transmission would be a challenge, the influence of Shamanism on their culture is a notion hard to dismiss. It's possible that the Ancient Greeks were introduced to Shamanism when they conquered the Black Sea region around the 7th century BCE. Both currents had the Spirit at their heart, leading men and women on the path of Righteousness. What was undoubtedly shamanic was the conviction that spirituality was a practical and concrete mean of communion with the Spirit allowing the Wise to understand their place in the world. The early philosophers concretized this principle and passed it down to their spiritual children, thus propelling the Lineage in a direction that shaped the age

that followed.

Nous

It is probable that Hermeticism formed as a reaction to the excessive reliance on reason in the later philosophers' method of inquiry. The oldest hermetic text dates back to 200BCE, a time when rationalism had firmly taken roots in philosophical thoughts. Many other Hermetic texts followed. Their philosophical idiosyncrasies aside, they all shared the same purported author: Hermes Trismegistus. There is little doubt that he never actually existed. It is more likely that the Hermetic philosophers used his name as a sign of reverence. In the fashion of the Pythagoreans, the Hermetic authors erased themselves from their writing. Hermes Trismegistus (meaning Hermes the Thrice-Great) represented both Hermes and Thoth, gods of knowledge of the Greek and the Egyptians, respectively. By his very nature, Hermes Trismegistus symbolized the Hermetic syncretism. He was the guardian of a Primeval Wisdom, of the common Truth from a time long gone. Accomplished polymaths, the Hermeticists sought Harmony between science and spirituality. They were carrying the torch of the early philosophers who had vanished in the shadow of Aristotle.

The spiritual heritage of Hermeticism was laid bare in its cosmogony. For the Hermeticists, the One contained everything. In the One, everything preexisted. Creation wasn't a moment in time; it was an eternal process. Everything was both created and already existing. Out of this paradox sprung the world of appearances: Reality. The One also held the Nous, the Mind of the One, in other words, the Spirit. Being the Mind

not in the sense of intellect, but in the sense of consciousness, it was through the Nous that God, the One, was made perceptible. By sitting outside of Creation, the One necessarily remained inaccessible to mortals. But Nous was flowing in humankind and Nous was the Creator. The divine spark in mortals, the Nous came to the help of the merciful, teaching them the Primeval Wisdom. The Nous was the Spirit.

Hermeticism was both science and spirituality; the Hermeticists were both magicians and mystics. The heritage from the early philosophers shun through the Hermetic thoughts, from Empedocles' rearrangement of the four roots to Parmenides' Oneness containing the illusory Reality. The influence of Pythagoras was just as prevalent. To ascend to Heaven, the Hermeticists traveled through the seven spheres, representing states of spiritual purification, over the span of several lifetimes. Purification was facilitated by way of a Righteous living. The Hermeticists were the true spiritual heirs of the early philosophers that came before them.

Seminal Hermetic texts included the Corpus Hermeticum, the Asclepius and the Kore Kosmou. These texts were undoubtedly written by several different authors, including the internal Books forming the Corpus Hermeticum, as is made clear by the uneven clarity of their spiritual understanding. As a consequence, much like the Torah, the texts presented some degree of contradictions. One feature they tended to have in common was their format in dialogues, often between Hermes and one of his students.

The latest Hermetic texts usually leaned more towards spirituality. Such was the case of the Asclepius, written around 300CE. It defined the Spirit in an unequivocal way as *Daimones*,

drawing on Plato's philosophy. *Daimones* were called 'friends of humankind' and were said to be attached to human beings at birth. To the author of the Asclepius, philosophy was the way to avoid evil, to always choose the Supreme Good. In other words philosophy was a source of morality, which, while true, reveals the author's preference for spirituality over science, at least in this specific text.

The Kore Kosmou was partially lost and the date of its writing is unknown. Its fragments describe how *Daimones* instructed humankind in arts, science and laws, thus assisting Hermes in transmitting his Wisdom. Of note, the Kore Kosmou also described what happened to the philosopher during their last incarnation. According to the author, the last human life of an accomplished philosopher was that of a lawgiver, a prophet or a healer.

Considered the cornerstone of Hermeticism, the Corpus Hermeticum is a collection of Books written across the span of centuries. Its first Book, arguably the most profound, is the oldest of the corpus. It introduces a character called Poimandres. The Greek definition of Poimandres is 'Shepherd of Men', but it has a double meaning. Just like Heremticism is a syncretism of Greek and Egyptian philosophy, so is the etymology of Poimandres both Greek and Egyptian. Its Egyptian root points to 'the executor of the intelligence of Re'. Poimandres expressed plainly the double meaning of his name when he introduced himself: 'I am Poimandres, intelligence of the supreme authority. I know what you want, and I am with you wherever you are.' Poimandres brings the Primeval Wisdom. Poimandres is the Spirit.

In its first Book, the Corpus Hermeticum adequately starts

with a myth of cosmogony. In the beginning, the will of God created the first principle. The *prima materia* was then separated in the four elements, which, in turn, were arranged to form the seven heavenly spheres. God sent out the Logos, the clear word from Nous (God's Mind), to bring his Creation into motion. It was the Logos, the Son of God, that allowed the motion of the seven heavenly spheres. Finally, human beings were created, animated by the consciousness of Nous. At that time they were still pure and divine and they could see the entirety of Creation. And when they saw themselves, they fell in love. As a result, they were driven down to earth through the seven spheres. Out of Love for Creation, humankind became subject to physical limitations and its immortal soul became entrapped in mortal bodies. So the cycle of death and rebirth started. The only way out was the purifying passage back through the seven heavenly spheres, the clockwork of destiny, towards the Creator.

The Book 13 of Corpus Hermeticum had a poignant way of explaining how and why reincarnation eventually came to an end: 'When you are ready to become a stranger to the world, I shall bestow it upon you.'

Among the many principles inherited from its spiritual Ancestors revealed in Book 1, is a surprising description of Parmenides' incubation, his descent in the Underworld. Astonishingly, the author describes it almost like an instruction manual. First the mind is focused on the things that are, beyond the illusion of the senses, bringing a new level of understanding, beyond the intellect, as if someone of infinite dimension was calling. After this practice, says the author, the practitioner can hold their mind on what they want to know and it will be revealed. This is the Call, revealed to you in plain terms 2.200

years ago. The process is described in two phases. The first is seclusion from the senses in order to elevate yourself closer to the One. Second is the return of the senses and a rise to action. This illustrates the dichotomy between mysticism and magic. The union with the divine is followed by the enactment of the will. It is a founding principle of Hermeticism that mysticism must be balanced by magic. In a Pythagorean fashion, the author shared the reason why they chose to write this manual of incubation. Their aim was to teach their fellow men and women ‘the words of God, how they could be saved [...] nourished by the water of immortality.’ They wanted to heal the world.

The didactic methods of Hermetic philosophy is expressed in an elegant marriage of the opposites in the quote: ‘For the sleep of the body became the sobriety of the soul, the closing of the eyes became true vision, my silence became pregnant with the Supreme Good, and the utterance of the Word became the generation of riches.’ This is how true philosophy operates, not by exposing a doctrine, but by weaving a spell of symbolism out of which a new unsuspected meaning emerges, like a divine whisper from within.

Defining God is defining the ineffable and thus it can only ever be incomplete. The Corpus Hermeticum, made an attempt that was remarkable. Who better than the ones who have mastered the art of harmonizing science and spirituality could perform the daunting task?

Book 1 defines God as ‘thou who art unutterable, vast, beyond description, who art spoken of by silence.’ God sitting outside of his own eternal and infinite Creation is unspeakable in human words and cannot be described. Only silence is fitting. Book 2 goes deeper into the subject. If God holds the cosmos, then God

must be of a different nature than the cosmos. By definition something can only be held in something of a different nature. Since the cosmos is made of matter, God can only be the immaterial. If the Nous, the intelligible, is contained in the One, then the One can only be precisely what's beyond the intelligible. The cosmos being in motion implies the One is absolute stillness. This is what Parmenides meant when he said that the intelligible Reality is an illusion held within Oneness and stillness. In the words of the author of Book 2: 'To us He is something separate and it is because of this that we perceive Him. But if the space in which the cosmos is moved is perceived, it is not God but simply space!'

If Nature is the realm of the multitude where every one thing is relative to another, then God is the Absolute. In fact Absolute is the name some cultures give to God. The absolute is that which has no relative. If God is the Oneness that contains everything, it necessarily implies that there is nothing next to God, nothing to compare God to. God is Absolute.

Not to overstate the point, this isn't a new definition of God that the Hermeticists are proposing. They merely make clear a concept that was well understood for a long time. When Moses spoke to Yahweh on Mount Sinai, he asked the burning question: 'What are you?' What Yahweh told Moses was of a beautiful simplicity 'I am that I am.' I am the fact that I am. I am not this or that, because this and that are relative to the observer. I am not the object to a subject. I simply am. I am existence itself. That is what is meant by God is Absolute. God is that which cannot be pointed at. This definition of the One was well understood in Antiquity. The Egyptian explained it as Amen-Ra. It was understood most likely as early as in the Neolithic. It is only in the age of reason, that the meaning of

God has been lost.

God cannot be perceived, only God's image can. This is the origin of the concept of idolatry. It is unfortunate that idolatry is often misinterpreted as being against the law or even simply immoral. The underlying truth is much simpler and down to earth. You can't represent God, because God is by definition the unintelligible. It's not a law; it's a fact. Absolutely every single human concept, thought, word or action towards God is idolatry. The word God itself is an image of God. God is a word that points at that which cannot be pointed at. A human being is incapable of thinking of God without resorting to a mental representation. Everything pertaining to God is idolatry. Humankind wraps that which is God in culture, be it a name, a religion, myths or laws. On the subject of idolatry, the book 11 says 'Thus, Hermes, you should never believe that anything above or below is similar to God, since then you will stray from the truth.' Notice how the author included that which is above. Heaven isn't God; Heaven is how mortal represent God, as a place.

God is a word that points at that which cannot be pointed at.

The teaching of the early philosophers was reflected in Book 3 of the Corpus Hermeticum when it explained why humankind was created. According to the author, men and women were sent to earth to be 'active witness of Nature' and to 'know what is good' (morality). Interestingly, Book 4 uses the image of the cupbearer to teach how to pierce the Mystery of this Creation of which humankind is expected to actively bear witness. 'He (God) filled a great bowl with Nous (the Spirit) and sent it down,

and he appointed a herald to make this announcement to the hearts of men: Plunge into this bowl, if you can, having faith that you will rise to him that sent down the bowl realizing why you came into being.' The Near Eastern image appears again: a cupbearer hero showing his fellow human beings how to remember their divine nature.

From the point of view of the One, Book 9 points out, everything is absolute; nothing is relative. It implies that, from that non-human point of view, nothing is good or bad; these opposite are only the product of human judgment. This is not to say good and evil don't exist. It simply means they are human concepts like every other dual principles. Morality is a personal compass. Only the moral rules agreed upon by the majority get passed into laws. From the Absolute, however, there exists an Absolute Good which isn't strictly the good as human beings mean it. It expresses the appropriate flow of everything. That is why human evil means going against Nature.

Admittedly, this is a long definition of God. What the Torah said in a handful of words is expressed in the Corpus Hermeticum in the multitude. Inevitably, the Mystery is lost. In that spirit, let's close this chapter with one last quote from Book 10 which takes a very different approach to defining God: 'When you have nothing to say about it (God), then you will see it; for the experience of it is the silence of God and the withdrawal of all the senses.'

The Hermeticists established in writing what the early philosophers expressed in oral tradition or in symbolic poems. They saw the danger of erasing the Spirit from the scientific inquiry. Through the Hermetic writings, philosophy made the truth of the Spirit accessible to everyone. For a profound life-altering

personal experience of the divine, other spiritual practices were required. However, the divine nature of humankind was contemplated in secret.

Secrets

Ancient Greece had two major types of religions: the city or state religion and the Mystery cults. The state sanctioned religion was centered on the temples of the capital of Athen, where the orthodoxy was dictated. Anyone who went against it was prosecuted by Athenian justice for heresy. Outside of state religion, Eleusinian Mysteries were performed near Athen with governmental approval and protection. Alternative beliefs and practices were tolerated, so long as they steered clear of the state mythology and of Eleusis. They weren't exactly encouraged, however, and they often operated underground.

The teaching of the Spirit, as far back as the times of Animism, was always treated with a certain degree of secrecy, not to keep information away from the public, but because morality is a teaching that is strictly personal. When the Spirit was relegated to a group of deities or even erased by a singular God, It went into hiding. It remained ever present, however, in the heart of the men and women who remembered. Those individuals sought Initiation in secret, away from the priests. Mysteries were a personal religion offering a path of self-realization by way of personal experience of the divine, *Gnosis*. They didn't transmit a doctrine, but a genuine intimate communion with the Spirit. The Mysteries were the Ancient Greeks' spirituality. The early philosophers were active participants in Mysteries. With philosophy they studied Creation and with the Mysteries,

they contemplated Its divine nature. It is therefore no surprise that the symbolism of the Mysteries intertwined with the philosophers'. At the confluent of the two currents was the Initiate's descent into the Underworld where they would be born anew.

Kabeiroi

Tracing the origins of a secret rite such as the Mysteries poses obvious challenges. One of their earliest traces was the cult of the *Kabeiroi*. A group of chthonic deities, the *Kabeiroi* were servants of the gods and mediators between Heaven and Earth. Like the *Anunnaki* of the Mesopotamians, they were described as craftsmen. Their cult probably started in Anatolia and was heavily altered as it later spread through Ancient Greece. The father of the *Kabeiroi* was Kadmilos, a deity associated with Zagreus, a god who would later become the Orphic Dionysos. Kadmilos was also associated with Hermes god of Knowledge. Like his children the *Kabeiroi*, he was a servant of the gods.

The *Kabeiroi* had several reflexes in Magna Graecia such as the Kouretes, the Korybantes, the Telchines, the Kerkopes or the Daktylooi. The Spirit has no names but the ones you give It. These names are all of pre-Greek origin and come from Asia Minor, which could imply their cults date back to the 3rd millennium BCE, before the Greek speaking people. A more conservative archaeological date for the cult of the *Kabeiroi* is found in Lemnos and Beotia as early as 8th century BCE. The Greek historian Strabo located the cults to Imbros and Troad as well.

In the central *Kabeiroi* rites called *Thronosis*, the Initiate was

sat on a throne and experienced a symbolic death, surrounded by drummers and dancers. Suggesting a strong shamanic influence, this established the theme of the descent into the Underworld at the heart of the Initiation. The ritualistic consummation of wine as a spiritual vessel of the gods, typical of Near East rituals, was also featured as symbol of *hieros gamos* or divine union. By way of a divine sexual union, the ritual dramatized the coming of age of young adults.

In Samothrace, an island close to continental Anatolia, was the Sanctuary of the Great Gods who were known locally as *Cabiri* (or *Kabeiroi*). Most of the individual deities constituting the group had no name because the locals believed these gods' name had to remain secret. Or did they believe that those entities transcended culture? In the Sanctuary, the chthonic *Kabeiroi* were invoked from the Underworld to impart divine Wisdom onto mortals and to mediate between mankind and the Heavens. The Sanctuary's mystical Initiation was open to any one (including slaves) without compensation. But if all could attend, not all succeeded.

The few known gods among the Sanctuary of the Great Gods were the Great Mother Axieros (equivalent to Demeter, mother of Persephone), Zerynthia (equivalent to Hecate, goddess of magic) and Kadmilos. Under these three, were the *Kabeiroi*. The Initiation included the theoretical teaching called *myesis* as well as rituals and contemplation called *epoptia*, which was the Initiation proper. The Mysteries of the Sanctuary of the Great Gods, facilitated by the *Kabeiroi*, brought the Initiate face to face with their own death, liberating them into a new birth.

The cult remained present in Greece for centuries, but they were later adapted to align with Eleusinian Mysteries (more on

them shortly). Their teaching was quickly diluted, but not lost.

Dionysos

In a similar spiritual tradition to the *Kabeiroi* cult of Anatolia, Orphism was an underground, yet popular Mystery Order that left traces over centuries across the entire Mediterranean Sea. Its popularity is a testament of its high degree of organization. How it became so widespread while keeping its teaching secret is a mystery in and of itself.

Founded on the teaching of Orpheus, a Thracian poet who wrote a part of the myths of the Ancient Greeks, Orphism shared many similarities with the Thracian cult of *Kabeiroi*. Dating its origin is equally challenging and it is mostly known today via two vehicles: Orphic texts and golden tablets found in the graves of its Initiates (called *mystes*).

The most famous of the sacred texts attributed to Orpheus are the Orphic Hymns. The central theme of the Orphic Mysteries was what the Ancient Greek called *katabasis* or descent into the Underworld. Myths such as the Descent to Hades (ca. 500BCE) and Descent of Orpheus to the Lower World both made the theme obvious. To Orpheus, the Underworld was not only the land of the dead, but the world that underlies that of the living. It sat literally under the world, supporting it. It was not only the world you go to when you die, but also the world you came from when you were born. Therein lies the Mystery of the Spirit.

The Underworld was not only the land of the dead, but the world that underlies that of the living.

At the center of the mythology of Orphism is the god Dionysos (meaning the twice born). In the myths of Orpheus, Dionysos was eaten by the Titans who thereby attracted the ire of Dionysos' father: Zeus. In anger, the king of the pantheon destroyed the Titans with a Thunder bolt that turned them to dust. Out of this dust, humankind was formed. The implication of this divine drama is that human beings were descendants of the Titans and that Dionysos had to be killed for humankind to be born.

Humanity was the product of the violence of their Ancestors. There was only one way to atone for it: to recognize the errors of the past and resolve to henceforth follow the path of Righteousness. This crystalized spirituality as a source of morality with a beautiful simplicity. It mirrored the central theme of the Jewish Genesis. The Titans are often associated with the *Bene Elohim* of the Bible since they both are the Divine Ancestors of humankind. Thematically though, the murder of Dionysos in the hands of the Titan is an Orphic reflex of the Biblical murder of Abel by Cain. It is the first fratricide that cursed humanity into a cycle of violence, the catalyst for human Righteousness. This is precisely why Orphism was a personal religion. The Orphics recognized the sins of the ones who came before them and made the resolution to do better.

Atoning for the crime of the Titans, humanity's Ancestors was accomplished by contemplating the Mystery of life, death and rebirth. By witnessing death while alive, a deeper understanding of the sacred nature of the human physical incarnation was revealed, an understanding that required the transcendence of the intellect. This was how the Initiate became a *mystes*. Facing your own mortality confronts you with a profound ethical question: you were offered the beautiful gift of life,

what are you going to do with it?

At the end of their life-cycles, the Orphic Initiates finally lifted the curse of the Titans of which they were descendants. In an apotheosis they atoned for the crime of their Ancestors and adorned the crown of the Hidden Kingdom. The Mysteries most likely inspired early philosophy of Magna Graecia in the sense that they offered a path of spiritual enlightenment. The secret at the heart of the Mysteries wasn't a piece of information, but a personal experience of transcendence.

In analyzing the psychology of this phenomenon Carl G. Jung asked: 'Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd?' By 'dissolving in the crowd', he meant being swallowed by the ever increasing centralization of power as well as abdicating one's spiritual sovereignty to a creed or to its church. The Wise knows something they have experienced first-hand. Just like you couldn't say that you know what love is on the grounds that it has been described to you, it is the experience of Truth that was at the center of Orphism.

The golden tablets found in the tombs of Orphics showed that the Initiates often synthetized the Wisdom they had unveiled into one single word they called a *symbola*, a tradition the Pythagoreans shared. That one word was considered sacred to them since it summarized everything that they knew. The only way they could discover such a word was by understanding their experience of the divine so thoroughly well that they could reduce it to a single word. It is a sacred accomplishment of crystalized Wisdom only achievable by way of personal experience.

The Orphic golden tablets were carved with what seemed like practical indications on what the deceased was expected to do in order to attain to immortality in the after-life. Thousands of tablets have been found in tombs from 400BCE to 200CE (a date pushed back further by some similar tablets in Phoenicia to around 700BCE) in all of the Ancient Greek Empire except near Eleusis. The Eleusinian Mysteries, backed by the nearby capital of Athen, had pushed Orphism away from the city. The Orphic golden tablets, found in tombs across the Mediterranean Sea all describe the passage to the Underworld in very similar ways. It confirms Orphism, despite being forced underground, was highly organized.

The golden tablets suggest that the Orphic rites enacted the myth of Orpheus. In the Underworld, the deceased met Persephone and asked for forgiveness in Dionysos' name, who they sometime celebrated in wine ceremonies. By performing the Orphic rite, the Initiate symbolically made amends to Persephone for being born out of the death of her son Dionysos. After having pardoned the crime of the Titans, Persephone let the Initiate return to Heaven where they lived forever. This achievement was symbolized by the Initiate's reaching for a crown to become a king in Heaven. The path pierced through the womb of Persephone, the Mother-Earth goddess. Beyond the veil, the Initiate found eternity.

The current of Orphism undeniably resurrected a much older Anatolian tradition. For example, the cyclical nature of the Orphic cosmogony was symbolized in the mytheme of Zeus going back in time to recreate the Cosmos. This comes directly from the Hurrian/Hittite Kumarbi Cycle. Another mytheme coming from the same source is the fact that Kumarbi ate

his predecessor's genitals and became impregnated with the Universe. Similarly, in the Orphic myth, Zeus ate the genitals of the Sky and became impregnated with the Cosmos. The cosmogony of Orpheus ostensibly mirrors that of the Hurrians and Hittites.

The events detailed in the golden tablets are just as telling. The first instruction to the deceased was to choose the right path and avoid drinking from the well of forgiveness. Instead, they were to keep walking towards the river of Mnemosyne. Drinking that water allowed them to remember. The second instruction to the deceased was to answer questions from the guardians of the Underworld. Only the one who remembered the correct answers was allowed deeper in the world of the dead where they would meet Persephone. Facing the queen of the dead, the deceased atoned for the sins of the Titan and Persephone allowed them into eternity among the heroes of old.

The insistence on memory is certainly reminiscent of the Anatolian hunters who remembered their heroes in songs. However the parallel runs deeper. The Hittites had a myth of descent into the Underworld called The Voyage of the Soul that dramatized the Hurrian/Hittite rituals in which the priest entered a pit to communicate with the Primeval Gods. In this story, the deceased was received by the goddess that welcomed them as her own child, like Persephone would the Orphic Initiate. There, the deceased was faced with choices; only the path of Righteousness was to be followed under pain of forgetfulness. Unlike in Orphic Mysteries however, this myth didn't seem to be an Initiation since it dramatized priestly rituals. Parallels can also be drawn with the somewhat better known Egyptian Book of Going Forth by Day. There the

deceased arrived in the Underworld thirsty. A choice was offered between a path to the right and another to the left. The guardians of the Underworld asked questions and a goddess received them.

Orphism was the epitome of spirituality. A personal religion, its aim was self-realization, keeping the individual at its heart, like the Anatolian Shamans before them. The transformative method of Orphism left a mark so deep in the Initiate that the Orphic Mysteries spread far and wide across the empire. The modern discoveries of archeology, history and anthropology are only hinting at the magnitude of the phenomenon.

Illusory Secrets

The popularity of the Mysteries meant the rulers couldn't ignore them. The state sanctioned Mysteries were those operated near Athen in Eleusis. This might come as a surprise, but the Mysteries of Eleusis, which were undoubtedly the most famous, weren't actual mystical Initiations. They might have been at some point, but very early on, they devolved into spiritual spectacles. Eleusinian Mysteries were frequented once in a lifetime. You cannot become an accomplished mystic in a single retreat. Furthermore, the priests of Eleusis were known for prosecuting anyone who would divulge their secrets. As we have seen, the real Mysteries weren't holding secrets that could actually be shared even if the Initiate wanted to. The secret was a personal experience. The Mystery was a Truth from within. In that light, it is fair to assume that the persecutions weren't perpetrated on spiritual grounds, but on political ones. Brave

souls were ready to face the death penalty, not to reveal the Eleusinian secrets, but to reveal the Eleusinian fraud. They were willing to die to defend their values.

A wave of persecution of philosophers took place around 400BCE: among others, Diagoras of Melos, Anaxagoras and Socrates were tried. The priests of Eleusis convinced Athen to lift a ban on torturing citizens so they could get Diagoras and others. Some people were tried for simply parodying the Eleusinian Mysteries. Does this persecution sound like the behavior of mystics or of frauds?

There is a text, often mischaracterized as Orphic, that shed light on the issue of fake Mysteries. The Derveni Papyrus warned against interpreting spirituality literally, taking Orphism as a case in point. The argument was that Orphism could only be understood symbolically. Heraclitus, mentioned in the papyrus, was also critical of fake Mysteries; he saw them as ‘practiced in an unholy manner’. The papyrus criticized the rites performed in the cities, meaning the famous rites of Eleusis, as opposed to the underground Orphic rites that were performed in secret, away from Athen. The author blamed the priests for making a profession of the rites. He deplored that folks went to Eleusis with the expectation to learn something and came out not knowing anything new, yet convinced that they did. The Eleusinian fraud still has consequences today as most people don’t even know that they weren’t an actual mystical Initiation and that, hidden in its shadow, was the real mystical Initiation of Orphism.

The Eleusinian Mysteries shared similar themes with Orphism such as the descent in the Underworld to meet Persephone, but they didn’t provoke a secret intimate *Gnosis*. There is little evidence for a mystical teaching in Eleusis, unlike

Orphism via its golden tablets. The Eleusinian Mysteries were only a visual experience, familiarizing the practitioner with the vicissitudes of the gods. That would explain why Plato, for example, who experienced the Eleusinian Mysteries, didn't know what the *mystes* knew. That he criticized the *mystes*, calling them drunks (on account of the ritualistic wine-drinking), only proves he never experienced the revelation of the Orphic Initiates.

When you have done something wrong, deep down, you know it. If your family or your friends forgive you, you still know you were wrong. Even if justice let you get away with it, even if your enemies cut you some slack, you still know you didn't deserve it. There is a voice deep inside you that keeps you face to face with yourself. That part of you will invite you to forgive yourself, but never to forget, otherwise, you will eventually repeat the same mistake. That part of you whispering within is the Spirit and its language is spirituality. There is no other path towards morality. Whenever a crossroad presents itself to you, you turn inward and ask yourself which way is right and which is wrong. This turning inward is true spirituality. You already know how to do it; you've been doing it your whole life. If you let your rulers or your thought leaders insert themselves between you and the Spirit, as consequence, you will be led to do the immoral. Deep down, you will know it is wrong. They will convince you that it is not your fault, that you had no choice, but that voice will keep telling you that you don't deserve forgiveness until you face your own responsibility. Only then will you forgive yourself, but never forget, otherwise, you will eventually repeat the same mistake.

If you let your rulers or your thought leaders insert themselves between you and the Spirit, as consequence, you will be led to do the immoral.

By presenting the myth of Orpheus to their Initiate, the Orphic Mysteries established a relationship with the Unconscious. The Orphic Rites enacted those myths and, by embodying their symbolic principles, cemented them in the *psyche* of the Initiate. This elaborate system of practices provoked in those ready to withstand it, a psychological transformation beyond the mundane reality of the living, an insight into the Underworld. The Initiate bloomed into a new birth, one that brought the soul wholeness and purpose. Like the Anatolian hunters before them, by confronting their fear of death, they became heroes, immortal.

Christ

Somewhere between the culture that birthed Mystery cults and the culture that birthed Judaism, Christianity emerged. In these new myths, a semi-divine hero was born from God and a woman and was sacrificed for humanity. In his life, Jesus showed by example the path of Righteousness. His followers never called him by his name; maybe they felt he had transcended their culture, so they called him 'Christ, the anointed one'. He was a 'Shepherd of men'. He performed acts of magic to heal the sick, turned water into wine and fed the poor. When commanded under penalty of death to renounce his values, he stood by them and was sacrificed. By doing so, he confronted death, three days later, was resurrected and became immortal. The sacrificed hero's life was commemorated by his followers in a Mass where the priest lifted a cup and broke a loaf of bread proclaiming that he was drinking and eating the Christ. In this new myth, Christ was the Spirit made flesh, just like you are. These are the Hermetic Mysteries of the Christ. Or are they?

During the life of Jesus and in the few decades that followed his death, extremely few historical references mentioned him. It is only after his death that theologians started writing about

him. The historical Jesus became the mythical Christ. Of his teaching is known that he was an apocalyptic Jew who preached that the end was near and that the only salvation for mankind was to repent for their sins. Those views, popular at the time, he received from his teacher John the Baptist, a Jewish apocalypticist. Jesus didn't think himself God or even the son of God. All he cared about was compassion.

The Gospels

The essential themes of the New Testament are found in the four Gospels which were used to spread the Christian faith in the world. As they were looking for ways to grow their cult as rapidly and as efficiently as possible, the evangelists wanted to convert two main social groups: the Jews and the pagan gentile. Of the four evangelists, Mark wrote the first Gospel around 70CE, while John wrote the last one around 100CE. The other two, Mathew and Luke, came in between. Surprisingly, all four Gospels tell different stories. If they are telling the story of Jesus, why are they different?

Only the Gospels of Mathew and Luke, who wrote from Mark, talked about the birth of Jesus, yet these two stories themselves differ. The only thing they have in common is that Jesus was born of a virgin in Bethlehem. History knows Jesus was born in Nazareth. The reason for the historical discrepancy is that the authors wanted Jesus to have had a miraculous birth in Bethlehem. There was a prophecy that was well known by the Jews of the time. In Isaiah, in the Old Testament, Micah received a prophecy that the prophet Immanuel would come from Bethlehem, born of a young girl. Mathew misunderstood

the young woman to be virgin. In his Gospel, he admitted that his story was coming from Isaiah. Luke, for his part, said that Jesus was the son of God and that explained why he had no mortal father and Mary was a virgin.

Mathew and Luke rewrote the story of Mark to reference a prophecy of the Old Testament in the hope that the Jews would see Jesus as their Messiah, announced in Isaiah. Their reason was simple: they wanted to convert Jews to their religion.

The four Gospels also disagree on what happened after Jesus' death. They only agree that three days after the burial, women went to the tomb and found it empty. They disagree on the details. The story of the resurrection comes from the Book of Acts which is centered on Paul. He wrote about half of the New Testament before the Gospels were written, so he is an older source, closer to Jesus. Strangely, he distanced himself from the apostles and he insisted that he took his knowledge from Jesus directly. The authors couldn't predict that their books would later be gathered to constitute the Bible. However, it is striking that half of the Bible was written by Paul who distanced himself from the authors of the other half.

It is also important to note that history seems to contradict what is said about Paul in the Book of Acts. Paul's own Letters are more reliable. For example, in Acts, Paul is said to forgive the pagan idolatry when done out of ignorance. In his own letters Paul says the pagan know what they are doing and will suffer God's wrath. Paul was strongly anti-pagan and was at the service of the state. He spent half his life persecuting Christians for their beliefs, then converted to Christianity and started persecuting the pagans for their beliefs. The Book of Revelation, for example, takes the opposite view when it comes to the state: governing power is wicked and is led by the devil.

Finally, the Gospel of John told a story of Jesus that was very different from the other three sources. In John, Jesus wasn't a prophet born of a virgin; he was the Logos, the very word of God made flesh. Jesus was incarnated to reveal to mankind how to become eternal. The miracles reported by John were also different: turning water into wine, giving sight to blind and raising Lazarus from the dead. These miracles have a strong connotation of the Mysteries and early philosophy. Jesus performed those miracles to prove he was the son of God. John's Jesus was a magician.

The Bible claims that the Gospels were written by the apostles, but the disciples of Jesus were illiterate simple men from Galilee. They couldn't have written the New Testament. The Gospels were written by Greek-speaking literate authors who most likely didn't live in Palestine. The authors of the New Testament, like those of the Torah, wrote and rewrote their story to advance their interests. Mathew and Luke wanted to convert the Jews. Paul wanted to end paganism and John wanted to convert the gentile pagans.

As was the case with the Old Testament, this doesn't deny the divine inspiration of the New Testament, but it highlights how the selfishness of human beings buried it under personal interests. Like the Old Testament, it is miraculous that the New Testament remained so spiritually profound. Any sacred text is the message of the divine interpreted by its author. Only the human side is presented here, because the contemplation of the numinous is at your individual discretion.

The Church

In the early Christian history, many sects argued for their own views of what Christianity should be. Gnosticism was a mix of Hermeticism and Christianity, aligned with the Gospel of John. Like the Hermeticists, they placed *Gnosis*, personal experience of the divine, at the center of their practice. Like Parmenides they saw Reality as impermanent illusion. Like the Pythagorean they saw raising consciousness above the physical world as the way to salvation. Above all, human beings had a capital importance to the Gnostics who saw a divine spark, the Spirit, in the living and favored the development of the individual. Their myths included Sophia, the Wisdom of the philosopher, whom they viewed as a motherly symbol of the spiritual Wisdom and of the Mysteries. She was the one overseeing their *Gnosis*.

When Constantine ascended the throne as a Christian in the 4th century CE the sects were reined in. The mainstream doctrine was decided by the Roman Catholic Church by agreeing with most sects. They realized their views didn't have the majority, so they used a trick and it worked. Most sects recognized themselves in that doctrine and it quickly grew powerful enough to become dominant. They opted for Harmony for as long as it served them. One sect that resisted was, of course, the Gnostics who favored the individual as opposed to a hierarchy of priests who coveted political power. The Roman Catholic Church had accumulated influence as early as the 2nd century CE, so when they allied themselves with the Roman Emperor Constantine, the fate of Christianity was sealed. The Church consolidated its power, the Gnostics were crushed and the 27 canonical books of the Bible were

chosen.

In its inception, Christianity was speaking to the common folks, not to the rich or the rulers. It was a unique religion with, at its center, a humble man who was feeding the poor and healing the sick. That explains how it spread so quickly, much like the Orphic Mysteries. In contrast to the Old Testament, the New Testament told of no priest, no king, no kingdom and no Laws. They were replaced by a role model who walked among men and women of the earth. The morality system proposed by Christianity was no longer received from God by a prophet, but one embodied by a hero in his every deed. Christ the cupbearer was an example for everyone to follow. However when the Church allied itself with the Roman Emperor, everything changed. The religion of the people became the religion of the powerful, both of strength and of knowledge. They replaced the spirituality of the Mysteries with an organized religion, thus removing the individual from the throne and placing the priests in its stead.

Misanthropy

One aspect of the Christian faith that the Church either severely misunderstood or purposely erased was magic. The New Testament was radically magical in its message, having a man at the center of its story, a semi-divine hero at that. Jesus was showing his fellow men and women how to engage in God's Creation, how to be Righteous, how to confront hardship. The Christ was also a miracle worker; he was a magician in the strictest sense. Creation became the responsibility of humankind who was tasked with being an active participant in

it. The Christian Mass was, and still is, a magical ritual where mortals eat the body and drink the blood of the divine man in order to become divine themselves. Just like the Hurrians of Anatolia before them, who drank the gods. Whether or not it was conscious, the Church denied the magical root of their religion. Soon after their rise in power, they banned magic and persecuted magicians. Centuries later, when their power was well established, paganism, witchcraft and magic were still present on the fringes of the empire, where dissent always lies. When the Church took notice, they reacted in the same way they always deals with its problems, by throwing them in the fires of Hell. As for the fate of the Mass, they inserted priests between the Christians and their hero and appointed themselves cupbearers in lieu of Jesus. The rulers became the ones eating and drinking the man-god.

When faced with the task of interpreting the Bible for their followers, the Church came to a massive roadblock. The New Testament had replaced the wrathful God of the Old Testament with a God of Good, but how could a God of Good create evil? Most early Christian sects had an answer to that, the Gnostic, for example, explained evil by saying that the world was created by an evil demiurge to trap humanity. The Roman Catholic Church wouldn't accept that their God of Good would even create an evil demiurge. No, the answer of orthodoxy was denial. The Roman Catholic Church established a canon of evil as the absence of good. They professed the non-existence of evil except in the heart of men and women who strayed from God. Humanity was evil. They reinterpreted the word 'sin' as a capital crime against God when all it really meant was 'mistake'.

By its very existence, evil gives you the ability to choose between what is right and what is wrong. The Church robbed

you of your freedom to make mistakes and learn. Carl G. Jung made the case that evil, by its existence in the *psyche* of men and women, gives them the ability to choose and to act upon their decision. Evil deeds are real and not the mere absence of good. Seeing themselves as the sole source of evil threw the Christians in a culture of misanthropy where moral responsibility was distorted.

By its very existence, evil gives you the ability to choose between what is right and what is wrong.

What was the impact on Lineage of the philosophers, the Hermeticists and the Mysteries? The case of the Mystery cults was tragically simple. The Roman Catholic Church persecuted them and replaced them with their own watered-down version of the rite. In the fashion of the Eleusinian Mysteries, the catholic Mass was a spiritual spectacle that inspired no understanding (in the early philosophers' sense of the term) of the divine. In other words, Mysteries were replaced by something vaguely similar and people forgot its meaning and origin. They turned the Christ into an inaccessible divine figure instead of the brother who showed the way, like the brethren of the Mystery cults. The priests stole the cup that the Orphics had given to you. A later addition to the Christian faith, the Trinity removed the Archetype of the Mother Earth from the human *psyche*. Instead of the harmonious Trinity of Father, Mother and Son, the Christians were presented with a Trinity of Father, Son and Spirit, relegating the motherly figure to Mary. This seemingly innocent choice led to imposing on the Christian *psyche* a divine triad of exclusively male figures

for the next millennium.

What this meant in the daily life of the people of the time is that the study of Mother-Earth wasn't allowed by the Church. Study of Nature, be it secular or magical, was banned. Furthermore, the people were told that even engaging with the Mother-Earth was a sin and so was any enjoyment of life banned as well. Humankind was to erase itself before God. The philosophers' dichotomy between science and spirituality was broken and only faith was allowed. While religion offered a moral system to distinguish between what is right and what is wrong, it offered no help in distinguishing between true or false. The only truth was God.

In the tragic myth that justified the new social order, God had a human child just so that He could sacrifice him. The public lynching of the hero dramatized the death of humankind. As a consequence, the Trinity, imbalanced as it already was, got stripped of one of its parts: the Son. This left the Spirit, the divine spark of humankind, without a purpose. And only God remained. The Father figure would not be challenged until the 11th century.

The Resistance

The Stone

Of all spiritual methods included in the syncretic system of Hermeticism, alchemy was the most practical one. Originating in Greece and Alexandria, Egypt, around the 1st century CE, alchemy sat halfway between spirituality and science. Their Great Work was founded on the practical operation of the mixing and the splitting of the four elements to find the Philosopher's Stone of eternal life. The invisible hand of Empedocles reveals itself, not only in the four roots, but also in the concepts of Love and Strife, mixing and splitting. The alchemists deconstructed Nature in order to understand its divine functioning. In their laboratory, their quest for eternal life brought them to make medicinal discoveries. They were healers. The emblem of their craft was the caduceus, twin serpents coiled around a staff, the attribute of Hermes, sign that they valued their Hermetic current. The same image became the emblem of modern medicine of which they are considered the founders. Chemistry takes its etymological root, as well as its early laboratory methods, in alchemy. Like the philosophers before them,

alchemists contributed to the foundation of modern science.

The heritage of Empedocles infused the alchemists' laboratory work. His cosmogony of a central fire boiling the primeval water that lifted the earth into existence was reflected in the plunging of minerals and other substances into a crucible of boiling water. The operation took a form reminiscent of the *krater* of Empedocles and the cup of the Anatolians.

More so than the philosophers, the alchemists wrote their discoveries in practical manuals, albeit still wrapped in symbolic language. In fact, the coded language is often misinterpreted solely as a way to avoid persecution. While it is partially true, it must not be forgotten that their spiritual Ancestors, the early philosophers, used symbolism to foster a deeper understanding, beyond the intellect. The alchemists weren't seeking the immortality of the body, but that of the soul. The immortal body was only a step along the way. They didn't coat their writing in religious superstition to please the Christian orthodoxy of their time. That argument is mere projection of a rationalist mind eager to recognize itself. The truth is that the alchemists were mystics. The ultimate aim of their Great Work was to meet God.

The earliest alchemical texts known today were written by Zosimos of Panopolis around 100CE. His worldview seems to indicate that he was a Gnostic; his teaching definitely made him a Hermeticist. One of the concepts he carried from his heritage and particularly from Empedocles, was the image of the *krater*. Zosimos taught that by symbolically diving into the original fire in the *krater*, one could purify one's soul and reunite with the divine.

His many references to the Book of Enoch betrayed Zosimos'

gnostic views. The Book of Enoch was a Jewish sacred text that became apocryphal (meaning it wasn't included in the Bible). The author elaborated upon the story of the *Bene Elohim* and the *Nephilim*, adorning the original myth with an apocalyptic mantle that turned the Genesis into the creation of a hell-scape only the most depressed human soul could have conjured. The *Bene Elohim* were described as depraved Fallen Angels who raped mortal women and taught them impure practices such as magic, alchemy, metallurgy and astrology. Even though the Book of Enoch wasn't included in the Bible canon (because angels couldn't be evil), this was perfectly in accord with the ecclesiastical view that prohibited any earthly preoccupation. This obviously raised a contradiction to Zosimos: if alchemy was the practice of the devil, why would it be a path of salvation? To solve the conundrum, Zosimos wrote that those practices, impure as they were, could be turned against the devil to be used by mortals as tools to return to God.

In his quest for Self, Zosimos drew pictures and analyzed their symbolism. This was a way for him to engage with the unconscious parts of his mind. This led him to develop a unique didactic method: he would draw pictures for his students to interpret, letting their own Unconscious Mind do the work of deciphering his symbolic teaching. This was a method that, no doubt, would have impressed his predecessors, early philosophers and Hermeticists alike. Zosimos' images would often involve the familiar themes of the marriage of the opposites, death and descent into the Underworld.

Around the 5th century CE, alchemy and the Hermetic ideas migrated to the Islamic world. The Muslim alchemists explored a much broader range of topics than their western predecessors

including talismanic magic, interpretation of dreams and symbolism. They too held Empedocles as a key figure in their spiritual Lineage, as shown by the mentions of his name in their manuals (Empedocles was rarely mentioned by name in the West). Islamic alchemical developments bloomed into hospitals, universities, encyclopedia... They played an essential role in shaping academia.

Like their western counterparts, Islamic alchemists were mystics. During the first caliphate, disagreements prompted some Muslim to follow their own mystical principles. They became known as Sufi. Even though they disagreed with the orthodoxy of their time, they were still Muslim. As teachers, they played a significant role in the spreading of Islam. Starting around the 11th century, they organized in communal mystic Orders (*tariqa*) reminiscent of the Pythagoreans. The Sufi science of the soul, spiritual heir of early philosophy, guided the Initiate towards the *Ruh*, the Spirit, which they identified with the angel Gabriel, God's messenger (or literally, the messenger of El, chief deity of the Canaanites).

Holy Ghost

In the West, the first millennium of one-sided dominance of the Christian God of Good engendered dissatisfaction on many fronts. This was true for the people resisting Christianity, but also from within the Church itself. This era saw the rise of what seemed like a new behavior amongst humankind. In truth it was an old habit that resurfaced when human beings needed it the most. It was a life-style founded on the self-governance and a sense of community. It was akin to a rebirth of tribalism.

One such tribe called themselves the Good Christians. Among the current, the most famous and most successful in their quest for independence, were known as the Cathars. They chose to call themselves Good Men and Women or sometimes Good Christian, a name hinting at their origin dating back to the birth of Christianity.

Born in Rome in 144CE, Marcion was an Anatolian Christian bishop who lived at the earliest time of the new religion, when various sects argued for their own Christian dogma. Marcion's biblical canon rejected the Old Testament. He thought Paul was the only real apostle. To him, God was an ineffable force sitting outside of Creation that had nothing to do with the affairs of mortals (he called Him the Stranger God). The world was created by a demiurge that Marcion identified with the wrathful God of the Old Testament. This demiurge was responsible for the wickedness of humankind, a view that was shared by the Gnostics. His movement came to be known as Marcionism and was, of course, rejected by the Roman Catholic Church.

Though the Marcionist sect died relatively early, its ideas survived. In the 7th century, the Armenian priest of Syrian origins Constantine of Samosata formed a Christian Order called the Paulicians who, like Marcion, followed the teaching of Paul. They called themselves the Good Christians and lived in communities ruled by their own set of values. Just like Marcion six hundred years before them, they believed the world of appearances was created by a wrathful demiurge akin to the God of the Old Testament (a book they rejected). Later, they relocated to Thrace and around the 10th century, merged with a similar Order known as Tondrakism.

Inspired by the Marcionsits and the Paulicians, the priest

Bogomil established his own Order, the Bogomils around the 10th century in Macedonia. He too shared the belief in the dual gods of the Gnostics. Interestingly, in Bogomil's cosmogony, when the demiurge created human beings, he realized mortals had no Spirit. The Good God took over the failed creation of the demiurge and it was Him who insufflated the Spirit in humankind. More so than their predecessors, the Bogomils insisted on self-governance. Their communities were devoid of any kind of hierarchy. They accepted no king, no church and no priests. Their faith was taught by one of their members, elected by the group. This ideal of self-governance made Bogomilism spread like a wild fire among the common folks, through the Balkan, Italy and France, inspiring the Cathars.

The Good Men and Women, as the Cathars called themselves, were a Christian Order that formed in 1143CE. Their ideals, however, had roots in the very infancy of Christianity. Their beliefs were germane to Gnosticism, like their spiritual predecessors. They too saw the world as the Creation of a wrathful demiurge, the God of the Old Testament. The aim of every man and woman should be to free themselves from the cycles of physical reincarnation by way of a Righteous living. This reveals a much more complex spiritual Lineage than appears on the surface, harking back to the Mysteries and early philosophy.

Since their writings were burned by the Church, relatively little is known of their creed. Some of their remaining texts hint at surprisingly ancient origins. Such is the case of The Vision Isaiah dating from around the 2nd century CE that was also found among the Bogomils. As for their life-style, it is known mostly through the records of their trials. In consequence, the Good Men and Women are known today from the words of their enemies. They were a tight-knit group, but they didn't lead

a communal life. Instead they chose, as their social organization, to mingle with the locals who didn't necessarily share their faith. Their highest members, the Cathar perfect (from *katharoi*, the pure) spent their life travelling, staying at the house of other members of the Order. They made themselves useful by healing the sick and feeding the poor, following the example of Jesus Christ. This quickly made them popular among the common folks who depended upon them. The Cathar perfect, together with the lower members of the Order must have reached a population of tens of thousands across France and Italy, spread among the population. The Good Men and Women eventually attracted the ire of the Church. Their mingling with the locals, however, protected them in two ways. Firstly, by making themselves useful to the people around them, they became depended upon, respected and even revered as role models. When the Church tried to arrest a Good Man or a Good Woman, dozens of common folks came to their defense. Secondly, the fact that the Good Men and Women didn't live in a closed community, made their arrest difficult. It would have been much more convenient for the Church to raid a communal building than to try and tell their enemy from their own, in rural towns. When the inquisitors asked the locals to name the Good Men and Women, lips remained sealed. There are historical records of even soldiers refusing to follow the orders of the Church, soldiers who had relatives among the Good Men and Women. Their social organization was so effective that the Church became desperate and rained down a crusade and an inquisition on them. Disarmed by the tactics of their enemies, the Church slaughtered entire villages, including non-members of the Order, and let 'God recognize His own'. The Good Men and Women were tortured and burned on the stake.

THE RESISTANCE

When commanded to renounce their faith, they never recanted. Following the example of the Christ, they died for their beliefs.

The communal social ideal spread across Christianity early on, but in the 11th century, it bloomed across the Christian world. The Good Christians weren't the only ones. The Beghards followed similar principles. From their persecutors we know that they had no need for God, because they believed themselves to be God by nature, eternal. They, themselves, constituted the Kingdom of Heaven. They believed that human beings were bound to follow their inner instinct, the Spirit, rather than the truth of the Gospel. With similar ideals, friars formed mendicant orders such as the Carmelites, the Franciscans or the Dominicans, and lived among the poor and the disenfranchised.

Like few men and women in recent history, the Christian Orders chose to organize their social life along the principle of self-governance. Not only did they live by this ideal, but they died for it. They understood that, by surrendering your moral sovereignty to your rulers, you let them drag you into their sin and they make you murder your own brothers and sisters. They realized that, when dissatisfied with the established social order, they could organize themselves in tribes. It is a principle that, in the Neolithic, you knew, but that you had forgotten. Its seed remained buried within you for millennia and it sprouted on occasion throughout history, when it felt the warmth of the sun. Remember their sacrifice.

*By surrendering your moral sovereignty to your rulers,
you let them drag you into their sin.*

Antichrist

In Medieval Europe, in the 11th century, it was the unequivocally established view of the Church that faith alone should be the preoccupation of humankind. As a reaction, a movement of empiricism and rationalism arose. While the all-male Trinity of the Church had held the Father figure in the *psyche* of humankind for nearly a millennium, rationalism and its sister materialism were Archetypes of the Mother-Earth. Rationalism proposed a study of Mother Nature based on reason. As for materialism, the word ‘matter’ comes from mother. The Mother had been symbolically excluded for the wholeness of the Trinity and her return was fierce. So much so, that rationalism would later erase the Father symbol that is God, leading to another era of imbalance, one marked by materialism and obsession with technology.

The Christian expected the Antichrist to be human, but the Christ himself wasn’t an actual human being either. Being a mythical character, the Christ was a type of human being, an Archetype of sort. He showed the way to his followers, who, in turn, became like him. Just like the Christ was an Archetype, so too was the Antichrist. And the Christian, expecting a man, didn’t notice the Antichrist was already among them. Where the Christ was the Archetype of the man of faith, the Antichrist was the Archetype of the man of reason. As prophesized, he appeared as a pope, albeit a symbolic one, the new chief principle of humankind. And it replaced the Church with Academia, the cathedral with Universities, the priests with scholars and faith with reason.

Rationalism came about through the translation of philosophical texts of Aristotle. At the same time, alchemical texts that

were lost to western thinkers, but had been preserved by the Muslim alchemists, were rediscovered and translated into Latin. However, they were interpreted in light of the Aristotelian rationalism that had found enthusiasm at the time, and, as a consequence, the true meaning of alchemy remained veiled behind its symbolism. Roger Bacon and Albertus Magnus were among the translator of such texts. They are now known as the founders of modern empiricism and key figures in the revival of Aristotelian rationalism.

Saying that God doesn't exist is a spiritual statement. In other words, God is speaking through the atheist, mediated by the Spirit, and their culture interprets the message as meaning 'God doesn't exist'. Who is it that doesn't exist? They have been writing about someone who doesn't exist an awful lot these past eleven centuries. They are wrestling with God just as much as the Israelites. By erasing God, the Everything, the rationalist Antichrist reduced God to nothing. According to Baconian empiricism, something exists if it can be observed with the senses. When they say God doesn't exist, rationalists mean they cannot see Him. So what they are really saying is God equals to zero, that which cannot be observed. They think they have erased God, but they simply gave Him another name: nothing. The God of the rationalists is their mathematical zero.

Saying that God doesn't exist is a spiritual statement.

If your psychological well-being truly requires the non-existence of God, then God will sacrifice Himself for you and Everything will become nothing. Whether or not your psychological well-being truly requires it, however, is for you

to ascertain. Your life will only ever bear meaning the day you consecrate it to something bigger than yourself, something you believe in. Let you culture adorn it with any name so long as you recognize its existence.

Your life will only ever bear meaning the day you consecrate it to something bigger than yourself.

Academia seeks to understand. The conscious process of understanding, as it was meant by the early philosophers, wasn't based solely on reason, however, but on personal experience as well. It is a foundational tenet of Hermeticism that humankind is here on earth to be an active witness of God's Creation. The purpose of early philosophy is to be, not to think. This principle was explained in the Book 9 of the Corpus Hermeticum in this way: 'For to use the senses with understanding is the property of man. But, as I said before, not every man is capable of understanding, for one kind of man is concerned with material things and another with being.' When he speaks of sense leading to understanding, the author doesn't speak of the content of the senses, but of pure senses, of consciousness itself, in other words, being. It bears remembering the aim of philosophy according to Pythagoras: 'to witness the heaven'. The rationalists, by their founding principle of objectivity and by studying Nature as a source of information that needs to be collected, quantized and retro-engineered, seek to cognize the content of sensations. The method itself is a denial of the divine, for only a divine human being is fit to study a divine Nature. Rationalism is nothing short of killing the divine to extract its meaning. By its very essence, this founding principle itself

can only be understood by personal experience, which sadly means the rationalists will never understand it. As the Hermetic author proceeds to elucidate: ‘these things will seem true to you if you understand them, but if you remain ignorant they are beyond belief’ (ignorant means ‘no *Gnosis*’). That the purpose of humanity is to witness Creation is considered a belief by the rationalists who, by thinking in this way, inadvertently and irrevocably lock themselves out of its fundamental Truth.

There is an entire side of human experience that the rationalists will never know until they are willing to accept the Spirit. It is a fact, because they have made it their core values to renounce any subjectivity and they have chosen reason as their sole method of inquiry. This can only lead to the rejection of the Spirit. There is a state of being that can be experienced when you bring yourself to stillness and concentrate your attention precisely where science isn’t willing to look: within. There, in silence, you are brought face to face with who you truly are. Science can never bring you there, only spirituality can. When the Orphic rites described that the last stage before returning to eternity was passing through the womb of Persephone, they were describing the actual felt experience. *Gnosis* does feel like returning to the womb. Scholars think the Orphics were speaking in symbols, but anyone who has experienced true *Gnosis*, knows they were being more literal than first meets the eye. The only way rationalists could ever experience this side of life they are missing is by accident, maybe when faced with their own death. In other words, only the Mysteries could reveal the secret to them. What is the point of knowing the world if you know nothing of the one watching it?

Between the enthusiasm for rationalism of the time and the

disapproval of the still very much present Roman Catholic Church, Alchemy couldn't survive. It was quickly derided as superstition. In the 14th century it disappeared for a while. The reaction to the dominance of faith wasn't founded in Harmony between science and spirituality, but in rejection of one form of dominance in favor of another. The human being was progressively brought to the center of the preoccupations and God was slowly erased. By killing God, the rationalists deprived the Spirit of its purpose, so It went in hiding again.

Prisca Theologia

With the arrival of the Renaissance in the mid-15th century, Hermeticism returned to favor among the intelligentsia of the time. While the Middle Age authors focused on translating alchemical and philosophical work, the Renaissance authors pushed the boundaries with treatises, manuals and compendiums. As a consequence of the still looming dominance of the Church some of those books were burned. Despite the focus on establishing the principles of Hermeticism in writing and expanding upon them, the teaching was still considered secret. It is during the Renaissance that Hermeticism was first described as esoteric.

Giovanni Pico della Mirandola (1463 - 1494), a young Italian thinker, was one of the founders of the Renaissance movement. In his twenties, he wrote the 900 Theses, an extensive treaty on Hermetic Wisdom that he famously offered to debate publicly with anyone who disagreed. His syncretic model was founded on a common truth lying at the heart of every religion which he called *prisca theologia*, the Primeval Wisdom. Certainly the

biggest contribution of his 900 Theses was the introduction of the Christian Qabalah, an interpretation of the Jewish Kabbalah in light of the New Testament.

The Kabbalah is a Jewish mystical and magical secret tradition that, much like Hermeticism, offers a method of science and spirituality. As the cornerstone of Kabbalah, the Tree of Life proposes to map the process of Creation one stage at a time. Each stage is represented by a sphere (*Sephiroth*) that summarizes one aspect of the conscious existence and each stage appears in the order in which humankind must have been created. This path of Creation, walked in reverse, allows the Initiate to return to the Creator, one sphere at a time, from the body, the intuition, the intellect and all the way to the Creator. The Initiate transcends each sphere by way of a harmonious mixture of contemplation of their divine nature and magical operation of inner transformation.

By combining Kabbalah, Hermeticism, philosophy and Christianity, Pico della Mirandola gave birth to the Christian Qabalah. He drew parallels between the spheres of the Tree of Life and symbolism from the New Testament and to him, the birth of the Christ became a symbol of the Great Work of the Initiate.

A few years after Giovanni Pico della Mirandola, Henry Cornelius Agrippa (1486-1535) wrote the Three Books of Occult Philosophy merging Hermeticism and Christian Qabalah. Now famous for listing demons, this work by Agrippa developed magic and demonology in a way that emphasize the active participation of the human being in God's Creation. To him magic was a natural practice of purification which, by invoking demons, aimed at mastering the magician's own darkness. His

manual of contact with the Spirit is still used by magicians today to meet their shadow, at their own risk.

In the medical tradition of Hermeticism, Theophrastus Paracelsus (1493-1541) developed some of the central elements of modern medicine such as the use of chemistry (he was an alchemist) and medical diagnostic. Paracelsus thought both science and spirituality were equal contributors to medicine.

The colorful duo of John Dee and Edward Kelly explored magic, astrology and alchemy towards the end of the Renaissance. Their Enochian magic was one of the most elaborate methods of contact with the Spirit ever created. It included its own alphabet as well as complex tables of correspondence that only the most dedicated magician could understand. By making the Call so elaborately arcane, they led themselves into obsession. Kelly, who once was a skilled charlatan, died poor and Dee who once was an esteemed scholar, died rejected by his peers.

Adepts

To the tumultuous magical and mystical explorations of the Renaissance succeeded an era marked by the burgeoning of Hermetic Orders in the 17th century. Inspired by both the Hermetic treaties of the Renaissance and the Good Men and Women of the middle ages, some occultists formed fraternities aiming at preserving and transmitting the teaching of Hermeticism. From a spiritual stand point, their main contribution was the introduction of the Hermetic Qabalah based on the Christian Qabalah of the Renaissance. Inspired by Pico della Mirandola, who before them had drawn correspondences

between the Tree of Life and the New Testament, they, in turn, drew correspondences between the Tree of Life and the esoteric interests of the time, most notably, the Tarot.

In 1610, a strange manifesto circulated in the streets of Germany. *Fama Fraternitatis* described the initiatory journey of Brother C.R.C.. Infused with Qabalistic symbolism, the manifesto described, in the form of a myth, the Great Work of the Initiate, stage by stage. The myth described how Brother C.R.C. underwent a thorough education, having learned science in Europe, philosophy from the Greek, mysticism from the Arabs and magic from Egypt and Fez. Upon his return to Europe, he founded a small fraternity bound by the mission of healing humankind. The authors of the *Fama Fraternitatis* presented themselves as the heirs of Brother C.R.C.'s fraternity. They claimed having made the discovery of Brother C.R.C.'s funerary vault in which was preserved his teaching. This was, of course, just as symbolic as the rest of the myth. The secret teaching of a Primeval Wisdom found in the tomb of a mystic was the very definition of the Mysteries. By its coded language, it rallied any one in possession of the keys of the Qabalah to their cause thus forming a hidden fraternity of men and women bound by the mission of the mythical Brother C.R.C.: to heal the world.

Five years later, a second manifesto entitled *Confessio Fraternitatis*, surfaced. Penned by the same authors, this text exposed in plainer terms the views and intentions of the Rosicrucians. Their aim was to heal the world. Their ambition was openly inherited from the Renaissance thinkers such as Pico della Mirandola and Paracelsus. The *Confessio* also explained how anyone could become a Rosicrucian. Presenting themselves as

a Fraternity and offering people to join them raised confusion. Some took it too literally and thought it was akin to a club. This legend brought some people to form their own Rosicrucian Orders. Some of them, unlike the self-asserting Qabalistic language of the *Fama Fraternitatis*, had to resort to wild claims of ancestral heritage of Brother C.R.C. to attract members to their club. The Rosicrucians formed a Fraternity, but an invisible one. They received this life-style from the Good Men and Women of France and Italy, mixing with the world. That is why Brother A. in the *Fama Fraternitatis* is said to have died in French Languedoc (*Gallia Narbonensis*). The author chose that place as recognition of heritage. Like their predecessors they were also healers traveling the world. The current of the Cathars had died and the Spirit resurrected in the Rosicrucians.

The Fraternity exists to this day, tethered by a spiritual bond, a common ideal: to offer the men and women of the world a path of self-realization through the Hermetic Qabalah and to crown them Rulers of the Hidden Kingdom.

Inspired by the Rosicrucian movement, Freemasonry appeared in London in 1717. Five years later, Anderson's Constitution, their own manifesto, circulated in the streets. The movement quickly spread throughout Europe and, facilitated by the imperialist conquests of the time, to Africa and the Middle East. Even though they shared the Hermetic Wisdom of the Rosicrucians, the Freemasons favored the social aspects of their brotherhood. Some of them even pushed for a secularization of society. Their rules of admission, however, still required believing in God and they still celebrated the successful passage of their grade with rituals. In their Initiation ritual, the Freemasons enacted the death of the Initiate in the world

outside the Order and his rebirth as a new man within their Lodge.

The Constitution traced the Lineage of the knowledge of the Freemasons: the Romans had learned mathematics, geometry and architecture from Sicily, Greece and Egypt who had learned it from the Levant who, themselves, had received it from Mesopotamia. The Constitution makes no mention of the fact that Mesopotamians believed that the *Anunnaki* were builders who had taught humankind how to make bricks so they could build the city of Babylon. This introduction of the Constitution attests that the Freemasons valued their spiritual Lineage, self-evidence of the Lineage itself.

The Napoleonic conquest of Egypt brought a wave of orientalism in Europe. Accordingly, Freemasonry increasingly adopted motifs from Ancient Egypt, either genuinely pushed by the enthusiasm of the time or in an attempt to grow their ranks. Some wild claims were made about heritage that often proved a misunderstanding of their own Constitution. The oriental theme was a symbol of contemplation, as was the case for the *Fama Fraternitatis* of the Rosicrucians.

The Freemasons saw their origins in the Guilds of Masons of the Middle Ages; to distinguish the two, the Freemasons are sometimes called Speculative Masons, while the Guilds of Masons of the Middle Ages are called Operative Masons. Some of the texts of the Middle Ages that circulated among the Guilds are making clear why the Freemasons felt indebted to the Guilds. The Mathew Cook Manuscript (ca. 1410) traces a similar mythical Lineage from Abraham to Noah, Moses, David, Pythagoras, Hermes Trismegistus, Euclid and finally Æthelstan, first king of England.

The Masons of the Middle Ages were in charge of building

the churches and cathedrals for the Christians. They not only had to be educated in geometry and architecture, but they also had to be initiated into the religious symbolism. The imagery of the sacred buildings came from them; they were Hermeticists. The teaching of Operative Masonry had been rediscovered in the Renaissance when Hermeticism returned in favor. Inspired by this, Speculative Masonry followed the example of the Rosicrucian and organized themselves in Orders, thus resurrecting the current.

To the surprise of the Freemason, Masonry was particularly popular in the Near East, because the Sufi had preserved Hermeticism in their own teaching, a fact that the Masons ignored at the time. Some of the Sufi mystics themselves were surprised to find their own teaching and even their social organization in the Masonic Lodges. A few Sufi groups had their students progress through grades as was the case in Freemasonry. The two parallel movements had their seminal book, respectively the Cook Manuscript (15th century), as previously noted, and the Kitab al-Futuwwa (10th century). Both documents were the foundation for the future development of a mystical and magical tradition preserved and transmitted by brotherhoods. Both established their Lineage as a declaration of legitimacy, starting from Abraham to the leaders of their own culture.

Too many Sufi Orders showed similarities with Freemasonry to list them here, but the most striking similarity was in the Bektashi Order of Anatolia. As a secret Order, they have grades for their Initiates. At the center of their Initiation is the Dying before Death Ceremony, the reenactment of the death and resurrection of their mythical founder, Hiram, the builder of the Temple of Solomon. Another interesting particularity is their use of wine as a sacred beverage in some ceremonies. The

Bektashi are still thriving today with over 20 million members worldwide.

The message of the Spirit cannot be expressed in its pure essence other than through the filter of human culture. Every religion is a cultural manifestation of God. The aim here is not to interpret the divine, but to reveal it. At the heart of Theosophy, founded by Helena Blavatsky in the 19th century, is the Spirit, in a form akin to the Primeval Gods of the Hurrians. In fact, Blavatsky gave the Spirit many names: Ascended Masters, Great White Brotherhood, Secret Chiefs... She revitalized the image of the Spirit as a group of divine entities. However, where she strayed is in her colorful depiction of those entities, always grounded in truth, but tinted in spiritual sensationalism that only aroused the soulless curiosity of the intellect. Her tall tales, in which the Secret Chiefs are miracle workers hiding in Tibet, spread misunderstanding about the true nature of the Spirit, further separating it from mortals. The unfortunate state of affair was only exacerbated by the authors who followed her. It reached the point where it was hard for the reader to distinguish the true from the false. The core belief of the Rosicrucians, who inspired Theosophy, was compassion and any form of charlatanism is a betrayal of that value.

To miracle workers hiding in Tibet, little attention should be given. Understand that the Spirit does take a physical form, in you; every one of you is the Spirit incarnate. The difference between what the Theosophists called the Adept (a fully realized practitioner, equivalent to the *mystes* of the Mysteries) and the regular human being is that the Adept is fully conscious of their divine nature. They fully embody the Spirit, allowing It

to nudge the unenlightened of the earth toward the Truth. If you find yourself seduced by the appeals of soulless curiosity, please ask yourself: why do you want to meet a miracle worker? How would that help you on your spiritual quest? Along with the birth of Theosophy was the Swedenborgian spiritualist movement which made contact with the spirit of the deceased to receive divine guidance. They too probably started in earnest, but later devolved into a spiritual circus. They are cautionary tales that still bear importance today. Charlatans make wild claims to impress the credulous. They promise shortcuts to the divine. They claim an unmatched legitimacy by fabricating more tales. The Great Work of the Hermeticist is the work of a lifetime inspired from within. Being an Adept, requiring mastery of both mysticism and magic, is a crown only a few can adorn. The fully realized Spirit in the flesh is the Ruler of the Hidden Kingdom, the hero of the Silent Myth.

To navigate the ever more confusing spiritual landscape, you need two compasses: one to distinguish the true from the false and another to distinguish the right from the wrong. These two flaming swords are yours to claim.

The Freemason William Wynn Wescott came into possession, in 1886, of a coded document known as the Cipher Manuscript which had been passed down from other Masonic sources. He quickly realized that the document was describing rituals. Together with his Brothers Samuel Liddell MacGregor Mathers and William Robert Woodman, they translated the coded manuscript into a workable system that would become the basis for the newly founded Hermetic Order of the Golden Dawn. It proposed a system of self-realization by way of the Hermetic Qabalah, ceremonial magic, alchemy, astrology and

the Tarot.

Among the information Mathers decoded in the Cipher Manuscripts was the contact information of a certain Anna Sprengle who was herself in contact with the Secret Chiefs. Mathers claimed he had received approval for the founding of the Order. Later when communication ceased with Sprengle, Mathers claimed to have established contact with the Secret Chiefs on his own, fully placing himself as the gatekeeper between his Order and the Secret Chiefs. The situation led to confusion; the members of the Order started disagreeing on the nature of the Secret Chiefs, a question only one who isn't an Adept would wrestle with. Internal dissent quickly arose threatening Mathers' authority. He was later expelled from the Order he had founded. The Golden Dawn split into sub-cells with various degrees of success. Seeking legitimacy, the successors were sometimes characterized, if not caricaturized, by their own claims of contact with the Secret Chiefs.

It seems obvious that some preeminent early members of the Hermetic Order of the Golden Dawn had been influenced by the beliefs of Theosophy that the Secret Chiefs are physical beings with superpowers hiding in the midst of human society. The trend is still rampant today. What matters, however, is their teaching. The real question is: are they teaching the Truth? If they truly transmit the Primeval Wisdom, like the Hermeticists, the early philosophers or the Mysteries did before them, then the way they claim to have received it is irrelevant. When some leaders of the Orders made wild claims of contact, they actually were in contact with the Spirit, albeit not in the way they claimed. The proof is in their teaching. Truly, it is unfortunate that they relied on deception to transmit their knowledge.

The Hermetic Order of the Golden Dawn was structured in Three Orders, only the first two of which had a name. Traditionally, the Secret Chiefs or the Adepts were said to form the nameless Third Order, holding the Primeval Wisdom that was eternal, while the First and Second Orders changed their teaching according to the culture of the times. In other words, the First and Second Order were the gross cultural manifestations of the Third Order. The Third Order wasn't the Golden Dawn; it couldn't have been. It was the guardian of a Primeval Wisdom that had always been outside of human culture. The Third Order had no name, because names too are part of culture. The Third Order was the Spirit.

Among the off-shoots of the Hermetic Order of the Golden Dawn, the A:A: was the most successful. The Order was founded by Golden Dawn member Aleister Crowley, who had remained one of the few friends MacGregor Mathers had left when the Order he had founded started to unravel. He too made claims of contact with the Secret Chiefs, which he called the Great White Brotherhood. They were the Adepts of the Inner Circle of the A:A:, the Order of the Silver Star (the equivalent of the Third Order). Crowley wrapped the Truth in a veil of alluring lies so people would listen.

The most tangible aspect of Aleister Crowley's reformation of the Hermetic Order of the Golden Dawn was exposing all the secrets. To him, secrets were the enemy of the Truth. He revealed the teaching he had received from his Initiation in the Hermetic Order of the Golden Dawn.

The exposed secrets notably included the Knowledge and Conversation with Holy Guardian Angel which Crowley made the aim for the Initiates of his Order. Germane to the *Daimon* of

the Ancient Greek philosophers, the Holy Guardian Angel was the Spirit interpreted in the form of a personal divine entity. While neither Mathers nor Crowley had invented the Holy Guardian Angel, they refined a practical method of contact (based on The Book of the Sacred Magic of Abramelin the Mage by Abraham of Worms) and made it available to anyone with a desire to explore it. In short, they redefined the Call.

By breaking the silence and bringing the teaching out in the open, Aleister Crowley took a risk. If, from then onward, anyone could teach themselves, without a master guiding them along the path, it opened them to self-delusion. But this is the way. After Aleister Crowley, it was the individual's responsibility to develop a system to distinguish the true from the false. In the end, much like the early philosophers did with Eleusinian Mysteries, it wasn't the secrets of the Hermetic Order of the Golden Dawn that Alesiter Crowley revealed, but the error of their ways.

While the suggestion that the Hermeticists should organize in structured Orders wasn't necessarily the one made by the authors of the Rosicrucian manifestoes, that is how it was often understood. Consequently, Orders introduce new risks, chief of which was the tendency to establish dogma within an Order by claiming legitimacy, dogma which stifles the individual. Some of the Orders have lost their own knowledge, a fate which is increasingly true with the passing of time. Their teaching became distorted or misunderstood as they lost touch with their Lineage. Some have been infiltrated by those who covet power. Some have become infatuated with the culture of the occult. Some even dropped any spiritual teaching.

It bears remembering that the First and Second Orders

preserve human knowledge, in other words, culture. In the grand scheme of things, that knowledge is of little importance. The Primeval Wisdom of the Third Order on another hand doesn't need to be preserved, because it cannot be lost. To the Brothers and Sisters of the Orders, the *Confessio* made it clear that 'God hath so compassed us about with his clouds, that unto us his servants no violence or force can be done or committed; wherefore we neither can be seen or known by anybody, except he had the eyes of an eagle.' By creating Orders out in the open, they have come out of the divine protective clouds and exposed themselves to their enemy. In such a climate, all the enemy had to do was to open their own mock orders where they teach nothing. With money and power they veiled themselves in an alluring gown so that the unsuspecting seeker was likely to fall first in their arms. The deceived, thinking they would learn the Truth, would only find falsehood. Like in Eleusis, Mysteries were replaced by something vaguely similar and people forgot its meaning and origin. This is the consequence of poor political awareness.

The true Fraternity conceals itself in the light and reveals itself in the shadow. This is how you protect your culture and prevent your unenlightened brothers and sisters from seeking the Spirit in the arms of your enemies.

As for you who seek, and whether or not you decide to join an Order, bear in mind that the Great Work is a solitary path. The Orders are only meant as a structure to guide you. The state of confusion of the modern Orders means finding your way through the noise is an ordeal, but this ordeal is yours. It is the best lesson for the development of a method to distinguish what is true from what is false. If you seek an Order because

you want someone else to distinguish it on your behalf, they will abuse that power. It is a responsibility that you should never abdicate, be it to a prophet, a priest or a king.

The tall tales of the past and of today are wrapping the Primeval Wisdom in a cloak of darkness that make the Truth shine twice as bright. It is an inexorable state of affair that, if their intellectual curiosity isn't titillated, most won't pay attention. Some do need a lie to open their eyes to the Truth. The test of your maturity is your ability to tear the veil of lies and recognize the Truth beyond. The Primeval Wisdom can only be discovered from within. Shall you doubt, you can always make the Call.

After having remained hidden in plain sight at the heart of the Christian Mass, Hermeticism was rediscovered by the Hermetic Orders through their heirs the alchemists of the Middle Ages and the Renaissance. The Mysteries themselves were revived. It is indubitable that the rituals of the Hermetic Orders are mirroring the ones the Orphics performed two millennia earlier. Modern scholars might question such a statement, only because they are looking for the physical evidence of a direct link, blind to the work of the Spirit. The intention is not to justify the Hermetic Orders by reinterpreting the past in a favorable light. The Lineage doesn't imply that the same people who once were practicing their cult in the open decided to go in hiding. There is no direct connection between the two. One current died and the Spirit resurrected in the other. This is what is meant by a spiritual Lineage. By reaching deep within, the Hermetic Orders saw It with their own eyes. They established a genuine contact with the Spirit and adorned It with new names, ones that suited their own culture. In their eyes, the Spirit took

many forms from groups of deities, to role models made of flesh and bones and even personal god akin to the *Daimon* of the Ancient Greeks. Though they didn't reach a popularity rivaling Christianity, the Hermetic Orders brought Wisdom into the world of the living. And from the shadow, those Adepts busied themselves in their sacred mission of healing the world.

Nothingness

With the passing of time, political and cultural dominance moved from Rome to France, Great Britain and later the United States of America. Ever since the rediscovery of Aristotle by the thinkers of the 11th century, rationalism had grown in favor as a method of inquiry. The Age of Enlightenment was the last nail in the coffin of faith as far as mainstream thought was concerned. It saw the rise of modern academia based on secular principles. Science culminated in the fourties. With the attention came temptation. The best scientists of the time came together to build the most inhumane weapon of mass destruction that had ever come out of the *psyche* of humankind. Is the nuclear bomb an accomplishment of science? As the result of a method of inquiry that wasn't balanced by inner contemplation, the greatest thinkers of their time had no sense of morality. They were so obsessed with what is true that they never saw that it was wrong. After World War II science was completely subservient to the military industrial complex. Having sold itself to power, science saw its golden era come to a premature end, in the seventies. Few meaningful discoveries have been made since then. String theory and the unifying theoretical model have

been stalling for decades. Fewer and fewer published papers are bringing breakthrough discoveries to their field. Science no longer seeks the Truth, because it is too busy producing useless technology for a quick profit. It has turned into a tool for power, from the atomic bomb that established an age of fear, to the cell phone that is influencing your every decision. The scholars, the researchers, the teachers in other words the priests of academia have succumbed to the allure of power. As for you, by surrendering your moral sovereignty to your rulers, you let them drag you into their sin.

Not only has science lost any sense of morality, but it has also lost its ability to recognize its own prophets. If a genius learned science on their own and made ground-breaking discoveries, presenting them to academia would only be met with mockery. Academia has put in place systems that only allow new ideas on the condition that they are at the limit of the known, comfortably sitting within the orthodoxy. Their method of inquiry relies on grants which are much easier to get when you agree with the status quo. It is by design that academia rejects new ideas. Prestigious universities are the holy of holies of academia and they have been corrupted, blinded by their privilege. Scientists censor themselves and fall in line even without realizing it, simply to fit in. How could you blame them when their livelihood is at risk? As result, not only is academia morally bankrupt, but it has become just as incapable of finding the truth.

The only scientists keeping science alive (and they exist) are the ones who stand by their values, no matter the consequences, those who take risks to uphold the founding principles of their method of inquiry. Those are usually not afraid of spirituality

or religion. Those will often admit they could be wrong because they understand that science, like any other method of inquiry has nothing to do with certitude; it is a never-ending process of clearing doubt. Usually, those have stopped working in academia, where their unorthodox views are rejected.

Today free thinkers in academia are few and far between. A century ago, Carl G. Jung, from his discipline of psychology was a staunch defender of spirituality. He famously said that he didn't believe in God, he knew. By studying the Unconscious through extensive work with his patients, Jung found that the motif of the God-Image was ubiquitous in human beings. To him, the very fact that men and women throughout history had relentlessly written about God was evidence that God exists. To the criticism that this was only an evidence of God existence in the human mind, Jung replied that the *psyche* is as real as the real world. The nuclear bomb started in the human *psyche* before being brought into the world. Even if only in certain people's mind, the bomb was real before it was dropped on the Japanese people. God, on another hand, is present in every one's *psyche* (including the atheists'), which makes God more real than the bomb.

This fact is a testament of the pertinence of another of Jung's contribution to self-realization: the Archetypes, the psychological complexes common to every human being representing certain key aspect of a human life. He compared these Archetypes to the gods of a pantheon. Jung thought that considering Archetypes as gods was actually the responsible thing to do, because through this conscious decision of elevating them to godhood, one would recognize their psychological value. The more you treat them as gods, the more you keep them in your consciousness and the less power they have over you.

The recognition of the Archetypes facilitates spiritual or even magical experiences. These impactful events can be interpreted as coincidences, but sometimes, they appear to have a deeper meaning. Carl G. Jung called them synchronicities. Though the ubiquitousness of the Spirit across cultures can be attributed to chance, maybe there is a deeper Mystery at play. One current dies and another one is born. This is a story of synchronicities.

Most early psychoanalysts (Sigmund Freud, Joseph Breuer or Wilhelm Fliess) were Jewish mystics who translated the Kabbalah into a language palatable to academia. For his part and as made evident by his syncretic methodology, Carl G. Jung was a Hermeticist. He admitted being a Gnostic, which he considered early psychology. He would provoke personal realizations using symbolic drawings like Zosimos did centuries before him. To heal his patients, he confronted them with their own behavior by way of a technique he called active imagination whereby the patient allowed themselves to daydream, letting the Unconscious speak to them in symbols, just like in regular dreams. In this controlled process, Jung could recognize the work of the Archetypes and lead his patients to recovery. Active imagination was the same technique as shamanic journeying or Ancient Greek incubation. The only difference between them was culture. At the core, these techniques were a pathway to the Spirit; Carl G. Jung taught his patient how to make the Call. In fact, he himself had brought the Call to a high level of proficiency. In his Red Book, the most intimate of his work, he spoke of Philemon, the entity with whom he had conversations on a regular basis. Philemon was his *Daimon*, his personal guiding spirit. As his letters later revealed, Carl G. Jung was a magician who practiced ceremonial magic in an attempt to understand, by personal experience,

the psychological mechanism of the magical tradition. Carl G. Jung elevated spirituality in the global consciousness by his groundbreaking psychological discoveries. He did it from within academia, a point on which he insisted. He knew the responsibility was incumbent on him to be a cupbearer for his peers and remind them that the Spirit abides in them. Psychology is the study of the *psyche*, the Greek word for the Spirit.

Early philosophers were lovers of *Sophia*, the spiritual Wisdom. Forgetting its philosophical origins, science removed spirituality from their search for Truth. The Spirit erased, human beings became piles of matter. It had disastrous psychological consequences among the people. Today, many have lost any sense of meaning in their life, because they don't believe in themselves. When you think of yourself as a pile of matter, of course you lose your sense of purpose. Scholars are the accepted source of truth, so you might be tempted to turn to them for answers, but they can't help you. They are the one who deprived you of meaning by robbing you of the Spirit. The argument is often made that science posits that the truth should only be found in studying the world as opposed to being received from a creed. This is only a superficial view of the relationship between science and spirituality. A more accurate description would be that, science, by its exclusive tenet of objectivism, denies anyone access to their personal truth and their morality system, which are the domain of spirituality. The knowledge of Nature is a pointless endeavor if you don't know yourself. That is why both science and spirituality are required for self-realization.

It is a paradox of the age that the very people who invented

etymology are practicing philosophy without Wisdom and psychology without a soul. Today, science is completely subordinate to technology. It is an unfortunate state of affair, but the work of science requires money and technology is where the money is. The popular opinion trusts science less and less, because, just like the Roman Catholic Church before them, science has sold out to power. The priests have sided with the Emperor and the people took notice.

Falsehood

The growing accumulation of wealth that has been taking place since the end of World War II has increasingly centralized power in the hands of the wealthy. Globalism is a political and social system of extreme centralization of power where a privileged few decide for the many. They hide behind a smoke screen of bureaucracy, illusory governments and authoritarian puppet rulers. They thrive in confusion and maintain their rule of law with repression and violence. The only way Globalism can survive is by erasing the individual, for the day the people realize the power that lies within, the veil of illusion will tear. Make no mistake, the battle is spiritual.

Plato's Shadow Play

Globalism today reveals itself in outward forms such as the World Economic Forum, but their true intentions remain hidden. However little they reveal is already enough to know how they think. By studying their outer appearance you have the ability to guess their inner beliefs. Only by knowing what

they plan for you can you adequately prepare.

Philosophers are the ones who envision what is to come and suggest ideas for the future of humankind. It is in philosophy that your globalist leaders find their values. Their ideal of a new world order is described word for word in the writing of none other than the grandfather of rationalist thinking, Plato.

Dedicating most of his attention to politics, Plato's hope was to become the ruler of Ancient Greece. That is why he exposed his political views at length in his dialogues. In the Republic and in The Laws, under the guise of explaining to his fellow Greeks what he thought the best political system should be, Plato sold himself as the one who was the best fit to rule them. Never speaking in his own name, Plato hid himself behind Socrates in the Republic and a stranger in the Law. You could say he did so out of humility, but his writing doesn't make him seem very humble. After having established himself as the master thinker of his time, it seems pretty obvious he expected his contemporaries to come to him for political guidance.

In The Laws, Plato describes the fictional nation of Magnesia as a means to explore the perfect political system. In the tradition of prophetic lawgivers, the ruler of Magnesia is a philosopher, because only the Wise can make the difficult decisions expected of a leader. In Plato's view however, regular folks are an uneducated herd subject to emotional thinking that couldn't possibly rule themselves. Little did he know that self-governance had been the norm a few millennia before him.

This idea of an uneducated mass was later revisited by Thomas Hobbes who popularized the assumption that the people of the Neolithic were primitive barbarians. He advanced that it was civilization, which he equated with the state, that had saved humanity out of barbarism. This view is common

today, more so among the haves than among the have-nots, for obvious reasons. The view is rampant in the messaging of the self-styled elite of today. In their mind, they are the only thing standing between you and barbarism. This cynical concept came to the global elite from Thomas Hobbes who received it from Plato.

In *The Laws*, Plato suggested that, to ensure the people's compliance, the philosopher should ally himself with a strong and charismatic tyrant. By working in tandem, the tyrant would force the people into compliance while the philosopher would tame the tyrant's impulses with his wisdom. The Globalists today boast of the way they infiltrated governments by placing young charismatic leaders through which they enact their plan. Quite literally, they are following Plato's plan for a perfect world order. They are the acting philosophers while their puppet leaders keep the population under control.

In *The Laws*, Plato is quoted saying 'our people should be supremely happy' and 'must have neither gold nor silver, nor yet much making of profits'. The slogan of the World Economic Forum 'You will own nothing and you will be happy' seems to have been written by Plato. Their public outreach indicates that they want to abolish personal property. Disowning the people by restricting inheritance becomes one of their priorities, in agreement with Plato: 'Let no man covet wealth for his children's sake, that they may leave them in opulence'. Speaking of children, Plato goes on to propose 'restrictions on procreation' which is another central preoccupation of the World Economic Forum. The Republic, just like the WEF, pushes this to the point of eugenics: 'they should rear the offspring of one sort of union, but not of the other, if the flock is to be maintained in first-rate condition.' As for the

systematic destruction of family bonds orchestrated by the elite, this is what Plato had to say: ‘the child is even more the property of the State than of his parents.’ Another idiosyncrasy of governments under the global young leaders is repression through a police state of which Plato explains in *The Republic* ‘when the guardians of the laws and of the government are only seemers and not real guardians, that, you will observe, is the utter ruin of the State.’ How should the philosopher deal with dissent? ‘By a combination of justice and vengeance, and (he) carries its vengeance, in the last instances, to the point of death or exile, usually with the result of clearing society of its most dangerous members.’ Of course, dangerous to society means dangerous to the elite. This oppression is alarming in a society where the line between the laws and morality has been intentionally blurred to the point where a mere disagreement leads to public lynching. On this point, Plato suggests the elite: ‘should further entwine with the text of his laws and exposition of all accounts laudable or the reverse, and the citizen of eminent goodness must feel himself no less bound by such directions than by those enforced by a legal sanction’ In other words, morality (‘all accounts laudable’) should be made indistinguishable from the laws of the state and people should feel bound by them. This inevitably implies censorship. It follows that freedom of artistic expression is condemned by both the Globalists and Plato: ‘A poet who goes wrong [...] will of course lead our citizens to transgress regulations’ and ‘no poet should compose anything in contravention of the public standards of law and right.’

The globalist elite see themselves as the wise leaders of the world. Just like Plato, they prove, by following his footsteps, that they have no Wisdom. They are therefore ill-equipped

to tell the world either what is true or what is right. Of the Truth they know nothing, having built their empire on falsehood. As for Righteousness, their value system is based on a brand of philosophy that despises humankind. They see you as animals that cannot think for themselves. They have no claim to morality. Therefore their philosophy is both false and wrong. They are incapable of being your leaders.

People are confused by the political system of today. Is it democracy, capitalism or maybe neo-liberalism? It's neither. Your political system since the so-called dawn of civilization is aristocracy. The etymology of the word is 'led by the best and by strongest', in other words: elitism. The Globalists call themselves the elite and they hide behind a tyrant. Aristocracy is precisely what Plato described as the best political system: a philosopher represented by a young, strong and charismatic tyrant. Here is Plato's defense of aristocracy: 'it assigns more to the greater and less to the lesser, adapting its gifts to the real character of either [...] It deals proportionately with either party, ever awarding the greater share to those of greater worth.' Once again, what is worth is left for the elite to decide.

The Globalists know that the political system of the world has been aristocracy for millennia. Why aren't your schools telling you this? In Plato's own words: 'education is, in fact, the drawing and leading of children to the rule which has been pronounced right by the voice of the law.' In other words, your schools don't educate you, they relay propaganda. The Globalists are masters of falsehood after all.

Globalist Myths

The Globalists are replacing science by destroying its status and its reputation as a beacon of truth. They use crises to advance their plan forward and every single time, they present corruptible scholars to back their claims and bring a semblance of truth to their falsehood. This eats away at the credibility of academia. The scientists playing their game are sawing off the branch they are sitting on. One day, the Globalists will have to replace academia for good.

Christianity erased humankind for God. Science erased God for humankind. The new mainstream dogma will have to be either Harmony between God and humankind or the destruction of both. Unfortunately, the Globalists can't have Harmony, because it would require sacrificing their power. A harmonious system is in the hands of the individual, as was the case during the Neolithic. If the Globalists don't opt for Harmony, they will be left with only one alternative: they will kill both God and humankind. They will present their choice as the temperate middle-ground between two sides that went too far. They will propose their new world philosophy as the answer to the abuse of science (which they themselves exacerbated) and of religion. But their philosophy will be one devoid of truth or Righteousness. They are the harbingers of an era of falsehood.

If science erased God in favor of a Truth deprived of the Spirit, the new paradigm will be erasing what's left: Truth itself. The new paradigm is falsehood: fake news, artificial intelligence, fear of pseudoscience, alternate reality, staged UFO sightings, fake whistleblowers, lying fact-checkers, deep fake, false flag

events justifying wars, phony politicians, fake global crises and journalists jailed for telling the truth. By a quick look around you, it is obvious that the era of falsehood is already here. They are so averted to truth that to them, even human beings are fake; they have replaced you with data. Carl G. Jung warned that ‘we ought not to underestimate the psychological effect of the statistical world picture: it displaces the individual in favor of anonymous units that pile up in mass formations.’ The Globalists need to reduce you to data if they want to control you with computer programs. This climate of falsehood is forcibly separating the mature from the immature among humankind. The immature will accept the paradigm of falsehood and look for a father figure who can make sense of the world. They will end on the laps of the aristocrats. The mature will transcend falsehood, having access to a source of Truth within. To make sense of the new social order, the mature will conjure their own myth, one where they are in control.

Hiding behind the climate crisis, the Globalists’ fourth industrial revolution aims at replacing fossil fuels with electric devices. It is a lie and they know it. To build the electronic devices required, they need a lot of minerals: Aluminum, lithium, copper, gold... There is only a finite reserve of those minerals. Rocks aren’t eternal. If you cut down a tree, it will grow again in a few years, but a rock will take centuries to reform. Once the Globalists have built their smart world, there won’t be any minerals left. Five years later all their devices will be out of service. They will dump them in the sea (because circuit boards don’t recycle well) and eventually, they won’t be able to replace them anymore. The reserves of minerals will be dry. There is nothing green about this course of action.

When the day comes, they will force you into a fifth industrial revolution (telling you humanity must move to Mars, maybe). You will have no choice, because they will have driven you to a point of no return. They already know the next crisis is coming. Not only do they know, but they are planning it. That's how they do business and that's how they govern you. They knew fossil fuels would lead to a climate crisis. The ones sounding the alarm today, after it's too late, are the ones who profited from it. They are using the shock of the crisis to tighten their grip on you. They convinced you that you have no choice. And who doesn't want clean energy? There is nothing clean in their electric world though. They will simply hide the dirt in the ocean.

If you let them, they will keep emptying the resources of the Earth until every single reserve is dry. You know it is wrong. There is a voice inside you whispering that this isn't right. That voice is the Spirit. Within you is a source of morality that is inexhaustible, so much so that it will outlast the minerals and the oil. The only way out of the cycle your rulers have imposed on you is self-governance. While a governed society relies on laws to keep its peace, a self-governed society relies on the personal rules of morality. What your society needs, if it aspires to Harmony, is a social order based on individuals whose behavior is validated by a strong moral code. Spirituality will take you there. Otherwise your rulers will keep deciding your moral codes for you and they will drag you into their sins. Corrupting their people's morality is how the Israeli kings and priests led their people to murder their brothers and sisters in Canaan, how the Roman Catholic Church led the Christians to wage crusades and inquisitions, how the empire led their scientists to make the nuclear bomb and drop it on the Japanese

people and how the Globalists led you to conquer the entire global south and the poor in your homeland. You have been witnessing, powerless, the crimes of your Ancestors and you knew it was wrong; by all account you should be in charge.

The only way out of the cycle your rulers have imposed on you is self-governance.

Just like God is the One that contains everything, the aristocratic elite that lead the globalist world are holding the entirety of the social order within them. The myth that justifies the Globalists' social order is Oneness. The Globalists are wrestling with their God-Image on the world stage. Not only did they fail to integrate it, but they identified with it and their foolish mistake is on public display for their subjects to see. From their power center, their decisions affect everyone. Just like the One is unconcerned with human affairs, likewise the globalist elite are untethered and know nothing of the struggles of the people. For the disenfranchised men and women of the earth who are receiving orders from a ruler that is hidden, unnamed and seemingly out of time and space, the only way to make sense of it all is to bring out of their *psyche* a myth of Oneness. In such a myth, God is just like their leaders: hidden behind the veil of illusory appearances.

Unity is their sign and it is how you will recognize them. The definition of individualism is the political conviction that the individual is more important than the state. This sound reasonable, yet in the unconscious of many, it is synonymous with selfishness. Why is that? Because they shamed you into compliance. The opposite of individualism is nationalism and

as nations arose, they erased the individual. In turn, under the guise of unity, Globalism is now erasing even nations themselves. Their organizations display the word ‘unity’ right in their names. Since their inception, the United Kingdom, the United States of America, the United Nations and the European Union all seek the subordination of the individual. Unity is not something they practice; it is only something they preach. If you think the institutions mentioned above are truly united, you should ask the people of Ireland, Michigan, Greece or any country of the so-called third world. This facade of unity too they borrowed from Plato: ‘when the institutions of a society make it most utterly one, that is a criterion of their excellence.’

Psychologically, there is a reason behind the allure of unity. Oneness and unity are the very qualities of God or of the God-image lying in the *psyche* of human beings (even of atheists). Wholeness is an ideal that applies only to the individual, not for society and even on a personal level, some inner compromises always have to be struck. As Carl G. Jung has amply demonstrated, the unification of human society necessarily implies erasing the individual. His solution: ‘To counter this danger, the free society needs a bond of an affective nature, a principle of a kind like caritas, the Christian love of your neighbor’. In other words, the free society needs individuals who work on healing the world. Jung adds ‘if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.’ What a society needs for its members to thrive is not unity, but Harmony between its individuals.

Fatalism

The veil of falsehood the Globalists have wrapped around you is inevitably the cause of confusion. It is likely that you are scared and you don't know what to do. It is by design. The Globalists want you confused and scared, so that you turn to them. It is natural to be afraid; this is a spiritual war. The aristocrats are the descendants of the hunters of Anatolia. They are warriors. War exacerbates uncertainty; it seems so much bigger than you. What can you do? The world looks like a bad place where everything seems wrong. They are sheepherding you to fatalism. You must protect yourself against it, for it leads to despair.

Originating from the early days of Judaism, Jewish Apocalypticism was a religious movement born out of the question: why does God allow suffering even of those who are Righteous? The answer of the Apocalypticists was that mortals suffered because the devil had taken over God's Creation. But one day, they promised, God would reveal the wicked and they would be judged. And humanity would enter into a new age devoid of suffering.

When you were a child, you marveled at everything. What has changed? The cause of your fatalism is not that the world is a bad place; it's that you feel powerless about what you see. You convinced yourself that there is nothing you can do. The idea that the world is rotten and that there is nothing you can do is a myth that came out of your *psyche* to make sense of the social order around you. It explains everything in a way that is convenient for you, one where there is nothing you can do. If you are waiting for someone to change the world on your behalf, then spiritually and socially, you are a child who needs a father

and mother to fix things for you. This outlook has rendered you bitter; you have become blind to the Beauty around you. You see evil everywhere you look and since nobody is fixing it, it only gets worse.

Once you have decided to remain idle, nothing can change. If you see that the world needs fixing, who better than you can fix it? Aren't you the one seeing the problem? If you think changing the world is out of reach of a single human being, look around you. Changing the world starts in your own neighborhood. If everybody acted that way, the world would be a better place. This was the philosophy of the Christ in the New Testament. This is exactly why he recommended loving your neighbor. Sure, he was an apocalyptic who thought the world was full of evil, but he found a way to fix it. He fed the poor and healed the sick. He gave his life for his ideal. By doing so he showed you how you can be a hero yourself. Overcome your hardship without expecting God (or Jesus) to help you. This is true spiritual and social responsibility. Walking the path of Righteousness gives you the moral high ground in the face of adversity and your enemy will have no choice but to recognize it. Some interpret that Mark wrote the story of the crucifixion to teach Christians how to later deal with persecution. One day you too might have to fight a form of persecution yourself. What will you do then? Will you chose the easy path and yield to power or will you stand up for your values? As for the Jewish Apocalypticists, the New Testament would like to say that human beings might not understand why God puts them through suffering, but Gods knows. And it is through suffering that God brings redemption. Suffering gives the opportunity to every man and woman to overcome. It presents them with a choice: to either run away from suffering and cower in fatalism

or to confront suffering and be a role model to your community. That is the Spirit.

The sense of sovereignty required to navigate the new world order of the Globalists can only sprout from a soil of political awareness. Like most, you don't like wars, but do you know war? Could you list all the wars that are going on right now? Do you know how and why they started? If you don't, then you don't have the moral high-ground to criticize those who started them. You feel powerless in the face of war, but knowledge is the first step to empowerment. If you learn all there is to know about war, you will be better armed against it. The sense of powerlessness will wane and beyond it will be revealed ways in which you can humbly contribute to making the world a better place.

Should you find yourself isolated and weak in the face of the globalization of your world, it might be a good idea to study the social organization of the Good Men and Women (the Cathars) of France and Italy. Gather with like-minded individuals along ideological lines, be it faith or secular values. Establish clearly what the group stands for, making sure you keep the freedom of the individual as the core tenet of the group. Don't gather physically. If your tribe is only spiritual, nobody in the physical world will ever be able to stop you. Establish a reliable means to contact one another, then spread in the globalized world and be a good member of your community. Make yourself useful and heal the world. If the Globalists ever threaten you, you will be protected, not only by your Brothers and Sisters, but also by the outsiders who will have seen your work.

The Age of Aquarius

The precession of the equinoxes was discovered by the astronomer Hipparchus of Rhodes. Because the Earth wobbles on its axis over a period of roughly 26,000 years, the vernal equinox appears to travel across the fixed stars and through the zodiacs, staying in each of them for a period of 2160 years. Calculations vary, but some astrologers have identified that the Age of Pisces corresponded to the time of Christ and the Age of Aquarius is either happening or about to happen.

The Psychological Interpretation

The implication of the passage from the Age of Pisces to the Age of Aquarius is any one's prerogative. Carl G. Jung performed a psychological study of the phenomenon. He recognized that astrology is a part of the human *psyche* and he considered the *psyche* very much real. If the *psyche* showed evidence of God, then it also showed evidence of astrology. Jung studied how human beings wrote about the themes of the fish and how it related to the Age of Pisces.

The image of Christ that Christianity has imprinted on you

is a symbol of wholeness and perfection. He is the psychic manifestation of the Self. He is Adam fallen on the earth to expiate his sins, and yours by extension, because Christ and Adam are both the original man Anthropos. However perfect and whole he might seem, Christ is still incomplete, because he has an opposite that is not integrated in him: the Antichrist. Historically, rationalist science is the Antichrist that replaced Christianity. It is the dogma that erased God and removed the Spirit from His Creation. This image of split opposites is reflected in the concepts of Heaven and Hell or good and evil. The Christ is therefore only one half of the Self. The other half is your dark side, the Antichrist. Only in the Harmony of those two halves will you find salvation.

The two opposites of Christ and the Antichrist, or the age of faith (Christianity) and the age of reason (science), are symbolically represented in the constellation of Pisces by the two fishes. The shift of the vernal equinox between the first and the second fish of the constellation of Pisces could be said to have happened around the 11th century. This corresponds to an era of growing dissent among the Roman Catholic Church. It was the time of the mendicant orders, of the Good Men and Women of France and Italy and, more importantly, of the empiricism of Roger Bacon and Albertus Magnus. Or maybe it happened in the renaissance when those ideas took root. The exact date is irrelevant; this is about a long process of transformation in the human *psyche*, not about the actual precession itself.

The New Testament made countless reference to fishes. The four followers of Jesus were four fishermen. Jesus described his apostles as Fishers of Men. Both the Gospel of Luke and

the Gospel of John recount the miracle of the draught of fishes where Jesus operates a miraculous catch on behalf of unlucky fishermen. The baptism is plunging the new Christian in water like a fish and its basin is often called a fish pond (*piscina*). The ichthus symbol is a ubiquitous sign of Jesus. When he miraculously multiplied the bread and fishes, Jesus was first presented with five loaves of bread and two fishes. The story of Jonah being eaten by a fish in the Old Testament is described in the New Testament as a symbol of the Resurrection of Christ. These are some of the fish symbols of the New Testament. Of course symbols of the fish can be found everywhere in history. What warrants the appellation of Age of Pisces is their connection, made explicitly by the Christian authors, to Jesus or to humankind.

When attempting to develop a theory of what might happen in the next age, the Age of Aquarius, using symbolism and psychology, Jung concluded the following: 'if, as seem probable, the eon of the fishes is ruled by the archetypal motif of the hostile brothers, then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as the mere privation of good; its real existence will have to be recognized. This problem can be solved neither by (rational) philosophy, nor by economics, nor by politics, but only by the individual human being, via the experience of the holy-spirit' Not only did Jung recognize the importance of establishing an individual morality system, a method of distinguishing right from wrong on a personal level, but he also unequivocally demonstrated the essential role of the Spirit.

The Religious Interpretation

Contemporary to Carl G. Jung, Aleister Crowley developed his own theory about the passing of the Ages, one based on religion and magic. He saw three Ages: the Age of Isis (the Mother), the Age of Osiris (the Father) and the Age of Horus (the Child). The Age of Isis, he identified with Animism and the veneration of the Mother-Earth goddess. At the time of Crowley, this part of history was still thought to be a matriarchal society dominated by the cult of the Mother. Modern history has a more nuanced view of the beliefs of that era. The Age of Osiris coincided with patriarchal deities of the pantheons of Antiquity as well as the subsequent waves of monotheism. In his time, Aleister Crowley saw the coming of a new Age of Horus symbolized by the child and characterized by self-realization, mystical aspiration, spiritual and social self-determinism. He associated with this age the Tarot Atu of the Judgment. In his own word, the Age of Horus implied 'not merely a new religion, but a new cosmology, a new philosophy, a new ethics. It co-ordinates the disconnected discoveries of science, from physics to psychology, into a coherent and consistent system.' Similar to Jung, Crowley saw an age of Harmony between science and spirituality, where human beings would be made spiritually and socially independent.

The Jewish tradition also speaks of the coming of a Messiah who will bring a period of peace and freedom. The Talmud estimates his coming to around 2240. In the 12th century, right at the heart of the Age of Pisces, Christian abbot Joachim of Fiore made a similar prediction. As an Apocalypticist, Joachim of Fiore studied the Book of Revelation and recognized in it the

announcement of three ages: the Age of the Father (Judaism), the Age of the Son (Christianity) and the Age of the Holy Spirit, an age yet to come where the church would no longer be needed. In this coming age, the interpretation of the Gospel by the Church would be unnecessary as it would take a new meaning of its own. A new Order of spiritual men and women would rise. The Age of the Holy Spirit would be an age of freedom, peace and Harmony when there would be no difference between the believers and the infidels. Joachim of Fiore saw the same themes of self-determinism in the coming irrelevance of the priests and he too saw it arise under the augur of the Spirit.

The Age of the Cupbearer

Ancient Greek mythology associated the zodiac sign of Aquarius to Ganymedes, a beautiful boy from Anatolia who caught the attention of Zeus. The king of the pantheon snatched Ganymedes and brought him to Heaven where the young boy became a cupbearer. The constellation is a representation of the semi-divine hero who transcended mortal existence by reaching to the Heavens. Ovid, in Metamorphoses, detailing this myth, says the story came to him from a figure you know. The story of Ganymedes the cupbearer, dramatizing the Age of Aquarius came from Orpheus.

All the similarities between seemingly different cultures across history would probably be characterized as coincidences by academia. That's precisely the point. Despite the absence of clear signs of direct transmission of the knowledge from one culture to the other, the same spiritual practice charged with the same symbolism keeps emerging. That is the Spirit

arising from deep within. The coming era is one where the Spirit will come forth, almost as tangibly as it did before the rise of civilization. The Age of Aquarius is the age of the hero, half-human, half-divine, a role model of morality, independent and responsible. The Age of Aquarius is your Age.

Entities

In the fifties and sixties, a growing public disagreement with the *status quo* led to the rise of a counter-culture movement. At first it remained strictly cultural: people dressed differently and listened to a different kind of music, but in the seventies, it became spiritual. It became known as the New Age movement.

Merging the social ideals of their time and the spiritual concepts advanced by Carl G. Jung, Aleister Crowley and others, people identified a new era for humankind, one based on self-determinism. The New Age movement wasn't organized or centralized. Members simply followed the same principles without a particular sense of belonging to any group other than to humanity at large. It unfortunately led them to often forget their Lineage, but that's the way they chose to interpret the Spirit. In their own way, they expressed It in all of its traits. The human being took a central position as embodiment of the One, the divine principle that permeates the Cosmos. They were the One in the many. Their purpose was to take care of Creation, to heal the world. As illusory as the world of appearances is, it still had meaning to them; it was a place for growth where pain was meant to be overcome. The New Age movement was rarely fatalist, because they saw clearly that they had an essential responsibility in maintaining Creation.

Under their care, the Lineage split in an embrace of the multitude. Their personal quests brought about a revival of forgotten practices. Shamanism was rediscovered, conjointly by spiritual authors and by anthropologists. Early in the movement, Carlos Castaneda resurrected Shamanism in the public consciousness with his book, *The Teaching of Don Juan* while, later in the movement, Michael Harner's *The Way of the Shaman* established a method for anyone to thread the path of the spirit world. The culture of ceremonial magic too was blown by a wind of renewal when the work of Austin Osman Spare, a student of Aleister Crowley, was rediscovered. His merging of psychology and magic was reinterpreted by the likes of Ray Sherwin and Peter J. Carroll and attempted to strip magic of its cultural veil. The most idiosyncratic trait of the New Age movement is certainly channeling. They instinctively developed their own method to make the Call. Whether they channeled spirits, ancient gods of antiquity or extra-terrestrial entities, they consigned their communications in writing. When they shared it with the world, the fascination was palpable and their book became worldwide phenomena, from *Seth Material* by Jane Roberts, early on, to the later *Ra Material* by Carla L. Rueckert. Channeling resonated with the Spirit of the time.

The One being ineffable, human beings were given access to divine mediators who took the form of angels, spirits, gods or extraterrestrial entities. The boom of science brought this somewhat new type of entity coming from outer-space. To some, the unknown stopped being typified by a world of spirits parallel to earth, but became instead the vastness of space that science brought to the global consciousness of humankind. This exemplifies the unification of science and spirituality.

The defining themes of the New Age movement placed it in the same Lineage as the Hermetic Orders. Furthermore, the New Age movement was a hidden Order in the true sense of the word, given they didn't even see themselves as an Order. They enacted the Rosicrucian principles of Fraternity healing the world, some without even knowing of the Rosicrucians. Following generations leading up to the seekers of today perpetuated the same values. Modern spirituality is discovering and spreading Hermeticism on its own, guided by the Spirit.

Through their channeling, they brought down to the world of the living a system of morality that they shared with their kin. Those who were adequately prepared, those who had done the conscientious work of inquiry to distinguish the true from the false or the useful from the distraction, those became lawgivers. The others lost themselves in self-delusion and brought some of their readers with them. Let them be your cautionary tales. Those who threaded the path of truth, even though they became like the prophets of old, remained regular human beings, living among their people. It is a proof that they broke off with the errors of their predecessors. They recognized evil and they had incarnated to overcome it. Nobody taught them how to channel, except the Spirit Itself. The channeling culture has prepared modern seekers, descendants of the New Age movement, to communicate with the Spirit, even if they never practiced channeling themselves. They are primed to make the Call.

The new generation, the descendants of the New Age movement have picked up the torch. They are leading their community through the dark, right now. They have split even more into the multitude and their spirituality is spreading far and

wide on the Internet. One child of the Lineage, Sister M, has been channeling since she was a child without knowing where it came from. At first she kept it to herself in fear that her difference might separate her from the world, but one day, the Spirit insufflated in her the courage to show herself as she was. When she did, she realized the world was in need of what she had to give. It consolidated her belief in confronting her fears, which made her a magician in the strict sense of the term. She developed the belief that through multiple incarnations, humanity confronts hardship on earth as a spiritual school. She has taken on the mission to heal the world. Though she is aware of her Lineage, she doesn't identify with her predecessors. She recognizes the cultural veil wrapped around the Primeval Wisdom. That is why she is one of the clearest channels. All those traits, Sister M received from the Spirit without outside help. She is a child of the Lineage and there are many like her.

The time of the Hermetic Orders brought the teaching of the Lineage to the ones who had decided to dedicate their life to Hermeticism. If you will, those were the men and women of cloth of the Spirit. Today, things have changed. The Age of Aquarius is a time where science and spirituality are no longer the privilege of a minority of devoted practitioners, but accessible to the majority of people of the Earth if they so decide. Their level of advancement is irrelevant, what matter is that they started threading the path of Righteousness on their own. Humanity is already full of mystics of all levels of accomplishment, who understand the divine without an interpreter.

The Trial

Your passage into the Age of Aquarius comes as a trial. Undoubtedly, there are things exposed in this book with which you disagree. The book was purposefully and carefully crafted to force you to question your worldview. The only readers who won't feel challenged are those with an open mind and those who have already done the work of inquiry. Putting your worldview in question is the first step in taking the test. Those who aren't ready have long stopped reading. If you are still here, you are effectively taking the test and the whole Lineage is watching you from beyond the veil.

The points that you disagree with might be antithetical to your faith, but your ability to look past it and see the many places in which you agree is the sign of your spiritual maturity and the path towards Harmony. If you rely on your priests to know whether this book is in line with the orthodoxy of your church, whatever that church might be, you are failing the test. Whether or not you pass is irrelevant to the Spirit. If the message of this book is true, it will prove itself. Humanity will enter a new age of freedom and self-determinism not unlike the time of the Neolithic. Should humanity still prove too immature, then yet another cycle of centralized power will begin. The decision is yours.

The challenge of the Age of Aquarius is in the marriage of the opposite. It is now your responsibility to find your way toward Truth and Righteousness. This can only be accomplished by harmonizing science and spirituality. The Mother must reconcile with the Father.

Your first challenge is finding the Truth. Christianity

preached blind faith for a thousand years, then science preached stern rationalism for a thousand more. Today you must find the balance on a personal level. Your biggest enemy is self-deception; you have to find your own truth without falling into folly. Modern scholars are livid at this idea. You will find resistance from them, but they can no longer be your thought leaders. Unless they thoroughly reform their ways, their time is passed.

Your second challenge is finding the path of Righteousness. You must learn how to distinguish between what is right and what is wrong on your own. This used to be the responsibility of the priests. You will find resistance from them. They can no longer be your lawgivers. They already had a thousand years to reform their ways, their time is passed.

If sinning is going against Nature, then your first sin is believing you are separate (remember that sin is nothing more than a mistake). Before your birth, you were one with God and you were given a choice: remain in Oneness or go against the will of your Father and separate yourself. You chose separation and you fell on earth. The original sin cannot be avoided; it is the cost of life. The original sin isn't the first one in time, but the origin of consciousness itself. In every single thought-moment, you can only be conscious of what you see as separate. God accorded you this one sin so you could live among the multitude. What are you going to do with it? Are you going to sin even more and drag God down with you? Or are you going to live a life of Righteousness?

This is the religious interpretation of the phenomenon of life. What is the psychological explanation? The Archetype of the God-Image is born in your *psyche* so that you remain righteous. There is no difference between God and morality. The reason

why the Archetype of Oneness that is the God-Image exists as your source of morality is to make sure you don't separate yourself, because sin inevitably separates you from your kin. At the very heart of who you are is a psychological mechanism that guarantees that you are surrounded by people who care for you. For example, stealing from someone is an act born of the belief in separation, your original sin. It is because you see them as separate that you crave what they have. Committing that act will separate you even further. You will want to stay away from them so they don't know you stole from them and if they know, they will want to stay away from you to avoid getting robbed again. What is true for stealing is true from every sin; lying, cheating, hurting all draw a rift between you and your kin. If you don't sin, you will know Love. However, you cannot deny that you are you. Your original sin can only be absolved the day you die. Until then, your way forward is Harmony, the marriage between the opposites of unity and separateness, between God and human. Your God-Image Archetype is intimating you to become a hero, half-human, half-god, a role model for your kin to follow.

The purpose of spirituality, the very reason why God emerged out of the *psyche* of humankind, is to give you a moral code to live by. In the old days, laws were traditionally given by lawgivers who received them from Heaven. The prophets who made contact with the Spirit received a morality system that human society concretized into actual laws.

Never forget that morality is a deeply personal code that is yours and yours only. You cannot expect others to follow your code. Blaming others for not following your moral code is judgment. To put it into perspective, you cannot reject the bomb out of fear; you can only reject the bomb out of shame,

because one path is selfish and the other is selfless. When looking inward, if you cannot see the sins of others in you, that is because you believe the purpose of morality is to blame, judge and punish. On the contrary, morality happens in a place where there is only you. When you think of the sins of others, do you genuinely find it wrong or do you wash your hands?

The moral code shared by society became laws. That is true for the Shamans of prehistory who found the laws of their people in the spirit world. The Babylonian had the Code of Hammurabi who received it from Shamash, god of Justice. Moses received the Ten Commandments from Yahweh on Mount Sinai. Parmenides received the laws of his people of Velia from Apollo. This is a practice that Plato knew, but one that he didn't understand because he wasn't a mystic. He became obsessed with defining the laws of his society without ever realizing where his predecessors found theirs. Instead of seeking for morality in his heart, he sought it in his intellect and the moral code he fished up from his shadow was one based in megalomaniac contempt for his kin.

Countercurrent to the lawgivers of his time, the Christ brought a new paradigm: that of a role model, a human being among his kin. Jesus' laws weren't given, but embodied. When you see a hero, you recognize yourself and your own morality. You see your heroes living their life the way you want to live yours. That's what a role model really is. When the Roman Catholic Church took over Christianity, they discarded that message by placing priests between human beings and the Christ, the role model. They interpreted the message for you. They decided the laws for you. This choice of direction inspired dissent at the time. Marcionsists had the political awareness at the center of their system just as much as religion itself

and so did their heirs the Good Christians (the Paulicians, the Bogomils and the Cathars). This political awareness was also lost to the rationalists who erased God, their source of morality. It is political awareness that the Rosicrucians sought to revive. As *Confessio Fraternitatis* hints at: 'No other philosophy we have then that which is the head of all the faculties, sciences, and arts, the which (if we behold our age) containeth much of Theology and Medicine, but little of Jurisprudence'. This speaks not of laws but of a moral code embodied by a Fraternity. Just like Christ who was eating with his brothers before being crucified for his values. The New Age movement was born out of a social self-awareness of the counter-culture movement. Some of the New Age members were actual political activists, but this isn't about political campaigning. This is about living by a clear system of values both political and spiritual and being a role model for your kin. While the time of divine lawgiving is revolved, humanity still needs a moral code to live by, one that the individual finds within.

You might wonder why only western culture has been spoken of. The Globalist imbalance that the world is facing right now is only global in name. Globalism is the finalized dominance of the West. At the dawn of civilization, the ancestors of the Globalists were presented with the same choice between the hero of dominance and the hero of compassion. The globalist red-soaked hunters chose war. That original choice was the defining moment of Western exceptionalism. The West set itself on a path of imperialism that has led to this age of Globalism. People of the West, you owe your exceptionalism to the crime of your Ancestors. Your comfortable way of life was built on the suffering of the conquered. Your morning

coffee was stolen from the Americas and your afternoon tea from India. The minerals constituting your electronic devices were taken by force from various nations around the globe. It wasn't commerce. Fair trade is a lie to keep you asleep. By surrendering your moral sovereignty to your rulers, you let them drag you into their sin and they made you murder your own brothers and sisters. This is the true cost of your dominance. Dionysos had to be murdered for you to be here. You now face his mother Persephone at the heart of the Underworld. You have a choice. Atoning for the sins of your Ancestors requires recognizing they were wrong and making the personal resolution to do better. What sort of hero will you be?

In your quest for meaning, your culture told you to look to the East for answers, but you are not looking East; you are looking at a westernized version of the East. Who do you think translated the Upanishad or the Buddhist texts? It was the same academia that has forgotten their own early philosophers. The scholars who had erased God from their own culture are the ones who told you that the Buddha was atheist or even that he shunned any kind of belief. What are Samsara and Karma if not the belief in a power bigger than you that guarantees your Righteousness. Isn't that God? As for belief, the Buddha said to believe in him just enough to follow the spiritual path that he recommended and then you would see it for yourself, rendering belief superfluous. Isn't that what Christians are saying today, that if you give Christ a chance, he will reveal the Kingdom of Heaven to you? Either way, if you are a westerner, you won't find your answer in the East. Eastern myth will not provoke fruitful psychological changes in a western *psyche*. It will only confuse you. Of course, you will

find valuable practices like meditation, but self-realization also requires extirpating yourself from your own recent culture, the one you grew up in, and looking East is tantamount to escapism.

The only way to win the spiritual battle is to refuse to let the elite drag you into their sin and stand by your values no matter the cost. Never allow them to stain your soul and they will have no choice but to recognize your legitimacy.

Your responsibility in the Age of Aquarius is to develop a strong system of morality that you will follow no matter what because you know that if you break your code of conduct you will fall into depravation. This can only be accomplished if you change your social order and transition towards self-governance. Your morality is your personal code and the power that be doesn't share it. They have always been told that they are better than you and this shapes their morality. If you let them rule you, they will progressively open your Overton window to make you accept more things that sit slightly outside your moral code. If you let that happen, one day they will have dragged you so deep into their sin that you too will have fallen into depravation.

The obvious counter-argument to self-governance is that if people were free to do whatever they please, some would abuse the system and commit crimes, but only the people who have already chosen depravation would. They have chosen that life-style because they profit from it; they are rewarded by the elite for being depraved. Those people need the elite, you don't. You must make cessation from the political system of the aristocrats and live in a society within a society, one where people renounce the temptations of the depraved elite. This can only be done if you recognize the spiritual battle for what

it is.

You might not be able to save those who have already fallen for the temptations of depravation, but there is a group of people who are standing in the middle. Those people are Righteous but, not recognizing the spiritual battle that is being played, they don't see the temptation as clearly as the Righteous do. Given that they don't realize the game that is being played on them, they are easily pushed one small step at a time outside of their own moral code. Your Wisdom gives you a responsibility and a role to play: show them the spiritual battle that is being fought. If you reveal the crossroad, they can make a choice. Choosing is the easy part; most of them are already unknowingly on your side. This group of Righteous yet unaware people constitutes the majority. If you convert them to the cause of Righteousness, you will win the battle. The society within a society will be bigger than its host and the powerful will be rendered *de facto* powerless. The Age of Aquarius is the age where people do what they want. This is unavoidable. If you doubt it, look around you. Isn't it exactly what is happening? Do not forget that the rift of the Age of Pisces did happen. Your civilization followed blind faith for a thousand years then blind reason for a thousand more. Your civilization now has a choice to make: Harmony or destruction. The current rift in your society separates the Righteous from the depraved. The tipping point of this momentous paradigm shift is morality. You can do whatever you please by falling into depravation or you can seize your Righteous sovereignty. The crossroad of the Age of Aquarius is lying before you: the choice is yours.

The aristocratic warriors that rule you don't know love, because they can only take and love can only be given. This is not a criticism of them, but a concerned statement. It

takes a fake philosopher to know neither love nor Wisdom. For millennia, they followed a philosophy that reflected their own worldview of exceptionalism. They sin because their power trumps any resistance from temptation. They can have whatever they want, so they take it without any moral reservation. Ever since they were born, they were told that they were special. They wholeheartedly believe they are chosen. The rules of the new world order, however, will only apply to you. They will keep basking in luxury. In their hubris, they changed the meaning of the symbol of the cupbearer who is seen today as a servant of the kings. To them, carrying the cup doesn't mean serving the gods anymore. In their eyes, they are the gods and they want you to carry the cup for them. What once was a symbol of divinity has degenerated into the signs of the hubris of kings fancying themselves gods. They too can make the Call, but, unlike the Righteous, they will be brought face to face with their terrible mistake. Only if they can withstand it, can they reap the fruit of the Call. For if they are brave enough to look at the ugly reflection in the mirror, they will be surprised what they find at the heart of the Call: forgiveness. They will witness themselves as an innocent child and the Spirit will lead them towards the healing of their addiction to power.

The day you reclaim the cup from the Globalists, should you judge them, hate them or crave for revenge, then you will prove that you have not made the choice of compassion. Until you are able to look at their sins without judgment, they will look at their sins without repentance. The elite must become the Forgiven, though never forgotten. Your values are tested by how you treat your enemy.

Like in any empire, the fringe is far ahead of the core. Today,

Latin America and Africa are seeing an upsurge of alternative Christian currents. Most significant is the Pentecostalist movement which has realigned Christianity to its magical roots. The Pentecostalist is invited to be born again through a baptism of the Holy Spirit. Their religion is one of intimacy with God; they seek a personal experience of the divine and communicate with the Spirit. They are healers who take an active part in Creation. They are the realized prophecy of Joachim of Fiore: Christians, independent from a church, who individually embody the Holy Spirit. The popularity of the movement has led them to gather almost 300 million followers around the globe. Meanwhile, in the Near East, Sufism is still strong. They too boast around 300 million followers. It has already been established how they maintained contact with the Spirit. Among the Jews too mysticism is ever present: Hasidism, Neo-Hasidism and other movements studying the Kabbalah. It's worth noting that the reformations of Neo-Hasidism mostly concerns bringing the Spirit among the brothers and sisters of the faith rather than relying on their rebbe, emphasizing self-determinism. As for the East, Hinduism has always been the most radically harmonious religion, where everything is permitted. It sounds like chaos to the monotheists, yet they have remained coherent for thousands of years. And those who still see it as chaos can join the Buddhists, who counter-balance Hinduism with austere mysticism. The people living on the fringe of the Empire don't need to hear this message as much as the people living in the core. Your thought leaders' overreliance on reason has rendered you deaf to the cries the Spirit.

The aristocrats have made their choice; they have chosen to be heroes of power and dominance. People of the West, you too have a choice to make. What type of hero will you be?

Will you impose your opinion and your values or will you seek Harmony? Will you preach or will you show the example? Will you do it out of pride or out of compassion? Will you try to convince your community or will you reveal to them that they have a choice?

If this responsibility scares you, if you are not sure to be up to the task, if the pressure of having to become a role model overwhelms you, the Spirit is here to guide you. Shall you doubt, make the Call. Ask the Spirit to guide you towards someone you trust. Follow them, study their behavior and learn from them. You will recognize a true hero not by their words or their appearance, but by their deeds. How do they behave in times of hardship? A role model inspires courage by putting themselves at risk for the greater good. That is their sign and that is how you will recognize them. Do what they do and soon, you will be like them.

This is what is meant by spiritual and social maturity. Becoming an adult is finding your own way in navigating towards what is true and right, without relying on a parental figure. You are the produce of generations of spiritual masters who brought you here. Your maturity is the result of their fostering you and shaping you into who you are. Their mistakes too shaped you into who you are. You stand on the shoulders of giants. You are the children of the *Rephaim*, of the Christ, of Abel and of Dionysos who were sacrificed for you. You are the Spirit made flesh in both its weakness and glory. Find the way of Truth and Righteousness and expiate the sins of your Ancestors. And just like Orpheus promised, you will be immortal.

Wisdom is a virtue whose meaning is being lost. The wise are

they who know what is true and what is right. The inquiry of science and the morality of religion are the two flaming swords that clear the philosopher's path towards *Sophia*, the Primeval Wisdom. By erasing the Mysteries, the Roman Catholic Church has deprived you of spirituality. They appointed priests to impose on you their moral rules. When the rationalists replaced the Church, they erased God and forced the Spirit in hiding. The priests of academia knew nothing of morality; they could only fail you. By surrendering your moral sovereignty to your rulers, you let them drag you into their sin. As an individual, your only way forward is to balance reason with a spiritual practice that will reconnect you to the Spirit and lead you to self-realization. Spirituality, being a personal religion, puts you at risk of self-delusion. That is why you need a scientific method of inquiry that allows you to distinguish what is true from what is false. The Equilibrium between science and spirituality must be protected by a sharp political awareness absent of which those who seek power over you, be they priests or king, will insert themselves between the Spirit and you. They will lead you astray. A philosophy founded on the balance between science and spirituality, protected by a sharp political awareness, will make you sovereign and you will be equipped to become a role model of your community. As guardian of the Primeval Wisdom, you will be ready to face the challenges of the Age of Aquarius.

The Myth of Everything

Everything is premised on belief. When you look at the world, what you see isn't the world itself. What you see is an image of the world. What the world truly is, you have no way of knowing. You can only believe. To cope with the unknown, you invent myths, mental models of the world that bring a semblance of sense to your Reality. You believe that the Earth is round because it explains why, if you walk straight ahead, you return to the same point. It explains why the horizon appears curved. The round Earth is a mental model that explains your perception of the world. If you stop believing in it, the world stops making sense.

Every cell of your body is fighting to survive. Every single one of them knows it is going to die, no matter what they do, yet they keep fighting. Why? Because they believe there is something bigger than them, some entity called 'I'. So long as they keep fighting and stay alive, 'I' will continue to exist. If they didn't believe that their existence carried the meaning of a greater Good, their perception of the world, limited as it might seem, would lose all of its meaning. If they didn't believe in their God 'I', your cells would wither and die.

Your life will only ever bear meaning the day you consecrate

it to something bigger than yourself, something you believe in. You are a part of Everything. Look around you. The other human beings, the animals, the plants and the rocks are all part of Everything, just like you. So are the planets spinning in space. Though you are a part of Everything, there is something special about you: you can see. As a result, Everything is seeing Itself through your eyes. To make sense of Its newfound perception of Itself, Everything needs a myth. To make sense of its perception of Itself, Everything built a mental model where it is you and it called itself 'I'. The myth of Everything is you. If you don't believe in yourself, Everything collapses.

Everything is premised on belief.

Witnessing the Heavens

You cannot help yourself but gaze at the stars and wonder. Where do you come from? Why are you here?

These questions are in your blood. You were already asking them hundreds of thousands of years ago. You want to know the Truth; you are a lover of Wisdom after all. You want to return to the source and join your maker, all of you do, even the atheists in their own way. Spirituality will take you up there. If you dutifully follow the practices established by your spiritual Lineage, you will eventually elevate yourself to a personal experience of God. And it will be glorious, the most astonishing moment in your life.

However, as you become wiser and wiser, you will eventually bring yourself to the last revelation. You should be warned, the last bit of Wisdom will be brutal. You won't want to hear it. When you finally come face to face with God's image, He will ask you 'What are you doing here?' You are not meant to be one with God. You were designed to be a part of the human multitude. You came from the eternal and crystalized in this moment in time. You came from the spaceless and localized here. You came from the Absolute to become relative to what surrounds you. You came from stillness to agitate yourself. You

came from the One to become the many.

God wants you to forget about Him. He brought you here to enjoy this life and be an active participant in His Creation. He wants you to forget. When you watch a film, the director doesn't want you to remember that it is only a film. The director wants you to forget and enjoy the story that was made for you. When you become a young adult and move out of your parent's house, you know your parents are still out there somewhere, but you must forget about them. You must become a responsible adult and live your own life in your own house with your own family. That's what God wants for you too. It is important that you know that God is always there for you, lover of Wisdom, but it is even more important that you forget. There is a reason why, all this time, God was hiding behind a veil. God came down to Earth to see Himself through your eyes. Mysticism will reveal the Truth to you; Magic will conceal it again.

Before you forget, don't underestimate the importance of knowing; you can only sacrifice what is yours. The only way to truly understand the magnitude of the last revelation is to have witnessed the Primeval Wisdom, the Truth of the Spirit. Only if you have done the work of the mystic can you realize your true Nature. If you haven't, then you will only use the superficial intellectual knowledge of it as an excuse to not do the Great Work.

You didn't come here to devote your life to God; God came here to devote His life to you. The most beautiful gift you can make to thank God is to forget.

To elevate yourself to God was the hardest thing you have ever done and now, here you are, realizing it is time to close that sacred book and go out in the world. This is the reason this realization is the hardest you will ever make. You have

dedicated your life to your quest for Wisdom and now that you have succeeded, you must forget it. This is the true challenge of your faith. If you truly believe in all that spiritual Wisdom that brought you face to face with your Creator, you will heed the last revelation and sacrifice everything. If, on another hand, you have succumbed to your culture and identified with the persona of the wise, you will cling to it. You will refuse to take off the mask of spirituality behind which you have comfortably been hiding from the world. This is the last revelation: the end of God and the beginning of you.

If you are a parent, you might like that your child calls every now and then, but deep down, you know that it is selfish of you. You know that what is right for your child is to forget about you and live their own life. God isn't selfish; God has no Self but you. God wants you to forget Him. And if the busy life of a responsible adult wears you down a little or if you feel lonely, don't worry, Ganymedes, you can always make the Call.

You are the Spirit.

The Call

The Call is a simple and accessible way to make contact with the Spirit. The Spirit is who you truly are, your divine spark. The Spirit is your connection to the One, God in the multitude, the One in the many.

The Call is the practice at the heart of spirituality. It is a method of access to the Primeval Wisdom. Shamanic journeying, contemplation, prayer, descent into the Underworld, the Mysteries, dreams, prophecy, incubation, The Knowledge and Conversation with the Holy Guardian Angel, Jungian active imagination, New Age channeling, entheogenic exploration, lucid dreaming are the many veils human culture wraps around the Call. It is ok to do so, so long as you don't let culture suffocate the Truth.

The Call is made available for those who struggle with overcoming hardship, those who need a source of personal truth, those who need a source of morality, those who are afraid of the uncertainties of the time, those who need a sense of belonging, those who feel isolated and alone, those who want a personal experience of the divine, those who want to know themselves, those who yearn for the Truth.

The Call is only accessible to those who choose the path of

Righteousness without judging those who fail to do the same. The Spirit will only be understood by those who made the conscious decision to become a better person. Those who, not heeding this warning still proceed to make the Call will only meet with their own inflated shadow. Should you fall in love with your own darkness, you will thread a path which, frankly, only end in depravation. Other than this simple rule, the Call can be performed by anyone regardless of faith or skill.

The Call will allow you to be your own prophet, your own priest and your own king. By guiding you towards your own set of moral principles, it will make of you your own prophet. By insuring that you follow your own laws, it will make of you your own priest. By giving you sovereignty over your own life, it will make of you your own king.

The Call will always be answered by the Spirit provided you followed the simple rules. Never expect the Spirit to manifest in any specific way. Let the Spirit decide how it speaks to you. It knows better than you how you must be spoken to. The only criterion of success of the Call is its positive effect on your daily life. Any manifestation of fantastical events be it a vision, a voice in your mind or a full-blown presence in the room must be treated with all due skepticism, no matter how stunning it might appear. The Call doesn't aim at satisfying your spiritual fantasies. The Call aims at improving your life.

The Call is self-emanant. The proof of the Call is in its own manifestation. The one who successfully performs it will know. Once you know, from personal experience, share it with the people around you. Do not preach, do not try to convince. Simply show by example so that they can make a choice.

The Call has the potential to make you a Wise Man or a Wise Woman, if you so choose. This is the decision of a lifetime that

shouldn't be taken lightly. Once you are committed, simply tell the Spirit and it will guide you.

The Call is a contact with the One mediated by the Spirit. It therefore follows that there is no difference between the messenger, the recipient, the medium and the message. It is all you.

This is the Call:

1. Make the conscious decision to become a better person and to always walk the path of Righteousness without ever judging those who fail to do the same. Remember the true meaning and implications of a value.
2. Isolate yourself in a quiet room away from the distractions of the daily life. Remember your oath of Righteousness. Express your clear and earnest intention to make contact with the Spirit. You can express it out loud or in thoughts. It can be a prayer or a simple personal statement. It can be addressed to God, gods, spirits, extraterrestrials, angels, a personal deity, a part of your Unconscious or any form you decide to give to the Spirit. To crystalize your intention, it is good to repeat this intent several time over your life, even everyday if you so choose, but if done in earnest, it only needs to be uttered once in a lifetime.
3. Every night before bedtime, for the rest of your life, spend at least 10 to 15 minutes practicing the following two exercises:
4. Lie down, eyes closed, in a dark room. Rest in full awareness of your mental silence. There is nothing to do, nothing to think of. Simply exist in the silence of your own mind. If a distraction arises, notice its presence without

judgment and gently return to mental silence. Observe how the default state of your mind is devoid of mental chatter. When the moment feels right to you, proceed to the next part of the practice.

5. Eyes still closed, invite the Spirit in a way that seems appropriate to you. From this moment onward, observe every sensation that arises. Passively witness your sensations and thoughts as they come and go, without analyzing them. Don't look for meaning, simply witness the experience. In this part of the practice, distractions are welcome. Invite them and observe them passively. If you want to ask a question, it's permitted, so long as you let the answer come on its own accord. Understand that the answer might be given to you today, tomorrow, a week or even a year from now.
6. Keep a diary of your experience. Consign in writing anything that seems relevant, from your state of mind to interesting sensations that occurred. Even seemingly negative things like distractions or discomfort can be relevant. They might hint at things you can work on. This is the part where analyzing is permitted.
7. Every month, read through your diary and analyze your life retrospectively, looking for ways it has changed for the better. Value the subtle changes as much as the bigger ones. If you see no positive change in your life, you might have done something wrong. Read this chapter again until you find where you made a mistake. Be patient.
8. Be an active participant in Creation. Heal the world. Become a role model for your community. Share this book with the people around you. Do not preach, but simply show them that they have a choice. Let them decide

whether or not they make the Call.

9. You are a cupbearer.

Appendices

About the Author

After having written this book and placed it in your hands, I believe I owe you to show you who I am and why I wrote this book. I have told you that you need to be a hero; it wouldn't be fair to remain hidden. The following will reveal the naked truth of who I am as a person and I hope you will respect that.

When I was a young adult, I was inflicted a trauma that left me incapable of distinguishing between love and fear. Ever since, I have feared what I love. Every single feeling of attraction for a woman is a tearing me in two, because I want to be with her as much as I want her to stay away from me. Love and fear are opposites and they are also at the root of who we are as human beings: fear guarantees our survival and love, our reproduction. The dissonance it caused in me had to be buried deep within me, in a dark corner where I would never see it again. So I forgot the event and lived a loveless life not realizing why.

One day, soon after the events, I decided to commit suicide. As I was sitting on a stool with a noose around my neck, I started reflecting on my naive existence. In the Underworld sprawling before me, I saw that, one day, before I was born, I had witnessed this whole life, including all of its hardships,

and I chose it anyway. And out of Necessity, I was born. The reason behind my original choice wasn't clear, but I knew I was here with a purpose. So I changed my mind and, from that day forward, I decided to confront hardship. Soon afterwards, a trend started to take shape. Lost souls were sometimes attracted to me, people who, I would soon learn, were about to pass away. The boss of a company would hire me for a quick job then as soon as the contract was over, he would die in an accident. A kid would befriend me despite the age difference then a few months later she would commit suicide. Maybe the dying feel comfortable around a guy lost in the limbo.

As I grew older I started practicing meditation and magic in search of self-realization and I discovered I had a natural inclination for it. Thousands of hours of meditation later, I could shut down my consciousness entirely, sometimes for hours. In that state of non-consciousness (the Buddhist call it Nirodha Samapatti), suspended out of time and space, I returned to my origins. In that state, there is no experience at all. It's like a black hole. I feel my brain shut down, the lights turn off, then I wake up on the other side, sometimes hours later, with an exalting sensation of equanimous power. I feel like a newborn. Being able to consciously die and come back taught me what life and death are. I started receiving Wisdom from beyond. It didn't take the form of visions, voices in my head or entities in the room, but rather Wisdom appeared in my mind out of nowhere. I call it direct knowledge; one moment I don't know and the next I do. There is no experience, just like in the Underworld. It feels like remembering. The information I receive is rarely human knowledge. Rather, it is usually a type of Wisdom that transcends human culture and the everyday life. Among other things, this Wisdom brought me memories

from before my birth and showed me the eternal chaos that preceded my human existence. I discovered that I never had a past life and, as I already knew, I won't be coming back either. I came here for one incarnation, to accomplish my purpose.

A spiritual Lineage has little to do with bloodline. It sits somewhere between human culture and raw consciousness. It is the philosophical link that tethers you to the Wisdom of your Ancestors. The Lineage perpetuates itself through books and oral traditions, but it also whispers to you from within. The first of the Lineage had no father. As I studied my spiritual Ancestors to write this book, I gradually felt them ever more present around me. I would study an ancient cult of Antiquity and they would miraculously bring the right book into my life. I would search for a link between two cultures and I would stumble upon an oddly specific academic paper. Some random event would make me realize there was a gap in my story. In the morning, I would sometimes wake up with a complete chapter waiting for me in the silence of my mind. All these random circumstances can be justified by chance or I can decide to assign them meaning. When they started happening every single day, I saw meaning.

It is only after having written this book about morality that the memory of my trauma came back. Now I see it all. Every single messed up part of my life is rooted in that single event that was hidden in my past. With this new-found clarity, I realized something. That day I remember having been given a choice. I could have avoided the pain on the condition that I would betray my values (the specifics are irrelevant here). I chose righteousness. In retrospect, I believe that God saw my decision and cursed me to live a loveless life to see if I would remain righteous. Why would God curse me? I believe He did

it because, in that moment, he saw that I could withstand it. He wanted to shape me into a man who knows life, death and morality with the necessary clarity to write about it so I could share it with you. I am not saying that this is the truth; I am saying this is what I choose believe to make sense of the world around me. It explains why the trauma was inflicted on me because I refused to betray my values that day. It explains why I lived in loveless limbo for most of my life. It explains why right after I had written this book, I was revealed the truth of my existence, this one memory that explains it all. I believe the reason why God made me suffer was to give me a chance to show you the path of righteousness. Even if it is just a chance, it was worth it. And I am grateful that you read this far.

There is absolutely nothing more important in life than being a good person.

And if you worry about me, know that I'm healing, now that I know who I am.

If the need is felt, you can contact me at this email address: thequillofthespirit AT proton.me. However I cannot guarantee that I will reply. It is highly unlikely that I accept any request of public appearance or interview. Everything I have to say is in the book. If our missions align, I will gladly meet those who have taken the trial of the Age of Aquarius: the Initiates of the Hermetic Orders, Shamans, channelers, magicians and mystics of all faiths.

I want to take a moment to make clear that the cults of the Spirit described in this book are presented as example and nothing

more. This doesn't represent an endorsement of any of the people, books or religions cited. They are all cultural cloaks wrapped around the Spirit. It is also worth bearing in mind that I am not a scholar. The history presented here is only a layman's symbolic interpretation of our past. I'm sure there are some mistakes, but I'm also confident none of them would seriously undermine my philosophical proposition.

The trial of the age can only be taken by those who see the crossroad. If you want to help bring the message to the world, consider sharing the book with the people around you or maybe organize in groups of evangelists. If you want to translate the book in your language, send an email at the address mentioned above. The digitalization of our world will one day come to an end and e-books will be lost. Consider printing the book for your community. The license allows you to reproduce it without alteration so long as it remains without a profit.

Venice, the 21st of December 2024
The Quill of the Spirit

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